







IONIAN ANTIQUITIES.

BY J. B. BURTON, M.A.

WITH PLATES AND NOTES.

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ЭПИСТОЛИИ АИМО

АДИГАЗИМЫ

ИОГАВИМЫ

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IONIAN ANTIQUITIES,

P U B L I S H E D,

W I T H

P E R M I S S I O N

o f

T H E S O C I E T Y

o f

D I L E T T A N T I,

BY

R. C H A N D L E R, M. A. F. S. A.

N. R E V E T T, Architect;

W. P A R S, Painter.

L O N D O N,

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O F

IONIAN ANTIQVITIES

IS MOST HUMBLY INSCRIBED

B Y

T H E S O C I E T Y

O F

D I L E T T A N T I.

M E M B E R S

O F

T H E S O C I E T Y,

M D C C L X I X.

IN THE ORDER OF THEIR SENIORITY,

Lord le Despencer.	Earl of Clanbrassil.
Sir James Gray.	Mr. Pennant.
Lord Hyde.	Mr. Brand.
Mr. Boone.	Mr. Crewe.
Major General Gray.	Hon. Lieut. Col. St. John.
Mr. Howe.	Duke of Roxborough.
Mr. Fauquier.	Earl of Bellamont.
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Marquis of Mounthormor.	Lord Sydney.
Mr. Crowle.	Mr. Gregory.



T O T H E R E A D E R.

IN the Variety of literary Productions which are ushered into the World by a Preface to the Reader, there is no Species to which that Kind of Introduction seems more necessary than to that which, consisting rather of Matters of *Fact* than *Opinion*, derives its Merit more from the Writer's Veracity than from his Talents for Composition. A Work of Genius speaks for itself; in such Case Apology is idle, and Justification superfluous; but the Traveller who commences Author on the humbler Pretensions of a plain and faithful Relation of what he has seen, whose Candor and Accuracy are more at stake than his Taste or Judgment, cannot more effectually recommend himself to public Favour than by a fair Account of the Opportunities he had of being informed, the Means by which he acquired his Knowledge, and the Manner in which he collected his Facts. The Reader of real Curiosity will expect some Explanation of this Kind, in order to judge what Credit this Work may deserve; and the following short Narrative is intended to satisfy so reasonable an Expectation.

In the Year 1734, some Gentlemen who had travelled in Italy, desirous of encouraging, *at home*, a Taste for those Objects which had contributed so much to their Entertainment *abroad*, formed themselves into a Society, under the Name of the *DILETTANTI*, and agreed upon such Regulations as they thought necessary to keep up the Spirit of their Scheme.

As this Narrative professes the strictest Regard to Truth, it would be disingenuous to insinuate, that a serious Plan for the Promotion of Arts was the only Motive for forming this Society: Friendly and Social Intercourse was, undoubtedly, the first great Object in view; but while, in this respect, no Set of Men ever kept up more religiously to their original Institution, it is hoped this Work will shew that they have not, for that Reason, abandoned the Cause of Virtù, in which they are also engaged, or forfeited their Pretensions to that Character which is implied in the Name they have assumed.

Upon a Report of the State of the Society's Finances in the Year 1764, it appeared that they were possessed of a considerable Sum above what their current Services required. Various Schemes were proposed for applying part of this Money to some Purpose which might promote Taste, and do Honour to the Society; and after some Consideration it was resolved, "That a Person or Persons properly qualified should be sent, with sufficient Appointments, to certain Parts of the East, to collect Informations relative to the former State of those Countries, and particularly to procure exact Descriptions of the Ruins of such Monuments of Antiquity as are yet to be seen in those Parts."

Three Persons were elected for this Undertaking. Mr. CHANDLER, of Magdalen College, Oxford, Editor of the *Marmor Oxoniensis*, was appointed to execute the Classical part of the Plan. The Province of Architecture was assigned to Mr. REVETT, who had already given a satisfactory Specimen of his Accuracy and Diligence, in his Measures of the Remains of Antiquity at Athens. The Choice of a proper Person for taking Views, and copying Bas Reliefs, fell upon Mr. PARS, a young Painter of promising Talents. A Committee was appointed to fix their Salaries, and draw up their Instructions; in which, at the same time that the different Objects of their respective Departments were distinctly pointed out, they were all strictly enjoined to keep a regular Journal, and hold a constant Correspondence with the Society.

They embarked, on the ninth of June, 1764, in the *Anglicana*, Captain STEWART, bound for Constantinople, and were put on shore at the Dardanelles on the twenty fifth of August. Having visited the Sigean Promontory, the Ruins of Troas, with the Islands of Tenedos and Scio, they arrived at Smyrna on the eleventh of September. From that City, as their Head-Quarters, they made several Excursions. On the twentieth of August, 1765, they sailed from Smyrna, and arrived at Athens on the thirty first of the same Month, touching at Sunium and Ægina in their way. They staid at

Athens

Athens till the eleventh of June, 1766, visiting Marathon, Eleusis, Salamis, Megara, and other Places in the Neighbourhood. Leaving Athens, they proceeded, by the little Island of Calauria, to Trœzene, Epidaurus, Argos, and Corinth. From this they visited Delphi, Patræ, Elis, and Zante, whence they failed, on the thirty first of August, in the Diligence Brig, Captain LONG, bound for Bristol, and arrived in England the second of November following.

The Materials which they brought home were thought not unworthy of the Public: The Society therefore directed them to give a Specimen of their Labours out of what they had found most worthy of Observation in Ionia; a Country in many respects curious, and perhaps, after Attica, the most deserving the Attention of a Classical Traveller. Athens, it is true, having had the good Fortune to possess more original Genius than ever was collected in so narrow a Compass at one Period, reaped the Fruits of literary Competition in a degree that never fell to the lot of any other People, and has been generally allowed to fix the *Æra* which has done most Honour to Science, and to take the lead among the antient Greek Republics in matters of Taste: However, it is much to be doubted, whether, upon a fair Enquiry into the Rise and Progress of Letters and Arts, they do not, upon the whole, owe as much to Ionia, and the adjoining Coast, as to any Country of Antiquity. The *Knowledge of Nature* was first taught in the Ionic School: And as *Geometry*, *Astronomy*, and other Branches of the *Mathematics*, were cultivated here sooner than in other Parts of Greece, it is not extraordinary that the first Greek *Navigators*, who passed the Pillars of Hercules, and extended their *Commerce* to the Ocean, should have been Ionians. Here *History* had its Birth, and here it acquired a considerable degree of Perfection. The first Writer, who reduced the Knowledge of *Medicine*, or the Means of preserving Health, to an *Art*, was of this Neighbourhood: And here the Father of *Poetry* produced a Standard for Composition, which no Age or Country have dared to depart from, or have been able to surpass. But *Architecture* belongs more particularly to this Country than to any other; and of the three *Greek Orders* it seems justly entitled to the Honour of having invented the two first, though one of them only bears its Name; for though the Temple of Juno at Argos suggested the general Idea of what was after called the *Doric*, its Proportions were first established here. As to the other Arts which also depend upon *Design*, they have flourished no where more than in Ionia; nor has any Spot of the same Extent produced more Painters and Sculptors of distinguished Talents.

Among the Remains of Antiquity which have hitherto escaped the Injuries of Time, there are none in which our Curiosity is more interested than the Ruins of those Buildings which were distinguished by VITRUVIUS, and other ancient Writers, for their Elegance and Magnificence. Such are the Temple of BACCHUS at Teos, the Country of ANACREON; the Temple dedicated to MINERVA, at Priene, by ALEXANDER of Macedon; and the famous Temple of APOLLO DIDYMÆUS, near Miletus. However mutilated and decayed these Buildings now are, yet surely every Fragment is valuable, which preserves, in some degree, the Ideas of Symmetry and Proportion which prevailed at that happy Period of Taste.

Thus far the Society have thought proper, both in Justice to the Public, and to the Authors of the following Work, to give a short Account of the original Occasion of the Undertaking, and of the Manner in which it has been hitherto conducted. They have directed the Plates of this Specimen to be engraved at their Expence, in hopes that it may encourage the Editors to proceed upon the remaining Materials of their Voyage, which will be put into their Hands with that View.



The Head-Piece prefixed to this Preface represents a Bas-Relief at Sigéum, on a fine Piece of white Marble, which seems to have been a Pedestal. It is placed as a Seat on one side of the Door of the Greek Church, which has the famous Sigean Inscription placed for the same purpose, on the other. It was customary among the Greeks to confine their Infants to the

tutelary Care of some Deity. The Representation of that Usage seems to be the Subject of this Sculpture.

The Tail-Piece is taken from a Bas-Relief over a Door near the Bazar at Scio. The Subject seems to be the Death of SEMELE.



C H A P T E R I.

The Temple of BACCHUS at TEOS.

AMONG the many Volumes which have perished by time and accident, or been purposely destroyed, the Lover of rational Architecture will particularly regret the invaluable Treatises on that noble art once extant, written by Masters equally eminent for Genius and Science, and laudably intent on showing how both were united in the structures they had raised; by demonstrating the Principles on which they proceeded; marking the propriety of the Disposition, the Proportion, and Ornaments, they had invented or adopted; and explaining the harmony and symmetry of their Design: transmitting, with the Fabric, its History to future ages.

The memory of several of these antient Worthies is preserved to us by *VITRUVIUS*, (a) who distinguishes, in this meritorious number, the great Architects of the two magnificent Temples at TEOS and PRIENE. If their Dissertations yet remained, with what pleasure would the curious Artist compare, correct, and supply this Work! As it is, he must contemplate with concern these rich fragments, as all that can be saved from the general wreck; and, while he admires and improves, may still rejoice that the Authors are not become mere names, like many in the Catalogue, but at least survive thus far.

TEOS

(a) Postea Silenus de symmetriis Doricorum edidit volumen. De æde Junonis, quæ est Sami, Dorica, Theodorus; Ionica Ephesi, quod est Prynæ, Ionicum, Phileos.—Hermogenes de æde Diana Ionica, quæ est Magnesiae pseudo-dipteros, et Liberi patris Teos monopteros (*sed legend. Dipteros*). *VITRUV. Pref. Lib. vii.*

TEOS (*b*) was seated on the south side of the Isthmus of a small Peninsula, which terminates on the west, in a low sharp point.

It had two Ports, one adjoining to, the other behind the City, and distant thirty *stadia*, being nearly the width of the Isthmus.

Of the latter, which was called GERÆSTICUS, the Isthmus, and adjacent Country, Plate L. is a View, engraved from a Drawing generously bestowed on this Work by Mr. Wood.

At the bottom of the Bay is SEGICECK, a large, square, ordinary Fortress, erected, as we were informed, by the Genoese. It has a few Brass Cannon toward the Sea, and an inconsiderable Garrison. The Minarets, with the Domes of the Mosques and public Baths, give an air of grandeur to this, and to the Turkish Towns in general, at a distance; rendering their internal poverty and meanness the more striking, as it raises the expectation above the narrow Lanes and mud-built Cottages, which usually occur when you enter.

Beyond SEGICECK appears, but faintly, SEVRIMISSAR, a large straggling Town, in a cultivated Tract, one hour distant. The Greeks, of whom only a few Families live intermixed with the Turks at SEGICECK, are there more numerous.

TEOS is not seen, being intercepted by a rising of the Isthmus; but the Description we have given will lead to its Site, which is on the Slope against SEGICECK, and fronting the opposite Sea. It is now called BODRUN, is uninhabited, and the Port choked up; so that the Vessels and Small Craft, employed in carrying on the slight Commerce of these Places, frequent GERÆSTICUS alone.

And here the classical reader will perhaps recollect, that a Roman Admiral (*c*) with a powerfull Fleet was once in imminent danger of being surprised by the Enemy in this Port. The relation given by the Historian LIVY is too minutely connected with the View not to be inserted.

In the war between ANTIUCHUS and the Romans, L. ÆMILIUS REGILLUS the Praetor, who commanded with eighty Ships in these Seas, suddenly steered for TEOS, on intelligence the City had supplied the Royal Fleet with provisions; and moreover promised to furnish, for its use, five thousand vessels of wine. He ranged his Ships in this Port, (*d*) behind the Town, and disembarked his Troops with orders to lay waste the territory about the City.

The

(*b*) Καὶ ἡ Τεός δὲ ταῦτα Χείρωντα ιδύται, λαμπεῖ ἔχεται.---Ἐθί δὲ αλλοι λημνὸν προσέπειραν, απογραφεῖσι μάδισι τῆς πόλεως, Χείραιδας· εἴτα Χαλκιδήν, ἡ ταῦτα Χείραιντα ιεδμεῖ τῆς Τηῆς καὶ Ερυθραίων. STRAB. p. 644. A *stadion* was six hundred feet. Thirty make three miles and three fourths.

(*c*) Ann. U. C. 560.

(*d*) In portu, qui a tergo urbis est (Geræticum ipsi appellant) navibus constitutis, Praetor ad depopulandum circa urbem agrum milites emisit. C. 27.

Teii, quum in oculis populatio esset, oratores cum fulvis et velamentis ad Romanum miserunt.---Polyxenidas, cum regia classe a Colophone profectus---adversus Myonnesum in insula (Macria nautici vocant) anchoras portu occulto jecit. Inde ex propinquo explorans quid hostes agerent, primo in magna spe fui quemadmodum Rhodiæ classem ad Samum circumfessis ad exitum fauibus portus expugnasset, sic et Romanam expugnaturum: nec est diffimilis natura loci; promontorii coeuntibus inter se ita clauditur portus, ut vix duæ simili inde naves possint exire. Nocte 'occupare fauces Polyxenidas in animo habebat, et denis navibus ad promontoria stantibus, quæ ab utroque cornu in latera excentum

The Teians, beholding the ravages thus begun, sent forth Orators with the sacred Fillets and Veils, as suppliants, to the Prætor; but he refused to recall the Party, unless the Citizens would afford to the Romans the same aid, they had so readily bestowed on the Enemy. The Orators returned, and the Magistrates assembled the People to consult.

In the mean time, POLYXENIDAS, Admiral of the Royal Fleet, had sailed from COLOPHON with eighty-nine Ships, and being informed of these motions of the Prætor, and that he occupied this Port, conceived great hopes of attacking the Roman Fleet now, in the same manner he lately did the Rhodian at SAMOS, where he beset the mouth of the Port PANORMUS, in which it lay; this resembling that spot, the promontories approaching each other, and forming an entrance so narrow that two Ships could scarcely pass through together. His design was to seize on this Strait (which is seen in the View) by night, and secure it with ten Ships, to attack the Adversary on either side in coming out; and by setting an armed Force ashore from the remaining Fleet, to overpower him at once by Sea and Land.

This Plan, the Historian remarks, would have succeeded; but, the Teians complying with his demand, the Prætor put round into the Port before the City, which was deemed more commodious for shipping the Stores. EUDAMUS too, who commanded the Squadron from RHODES, was said to have pointed out the peril of their Station; two Ships entangling and breaking their Oars in the Strait. The Prætor had also a farther reason for bringing his Fleet round, being insecure from the Continent, as ANTIOCHUS had a Camp in the neighbourhood. On gaining the Port, both Soldiers and Sailors, quitting their Vessels, were busied in dividing the Wine and Provisions, when a Peasant informed the Prætor that POLYXENIDAS approached (e). The signal was instantly sounded for reembarking immediately. Tumult and Confusion followed, each Ship hastening out of Port, as soon as manned. The whole Fleet proceeded in order of Battle to meet the Enemy; and a general Engagement ensued, in which the Romans proved victorious.

But to return. The favourite Deity of the Teians was DIONYSIUS or BACCHUS. To him they consecrated their City and Territory; and, before the preceding transaction, (f) had solicited the Roman and other States to distinguish both, by decreeing them Sacred and an Asylum. Several of the Answers then given still remain fairly cut on pieces of grey Marble, but disjoined; some of the fragments being found in the Bagnio at SEGIGECK, some inserted in the Wall, and one over a Fountain without the South Gate; some also in the Burying-grounds round about SEVRIHISSAR. All these are published by CHISHULL, from Copies taken by Consul SHERARD

C

in

exuentium navium pugnarent; et cætera classæ, sicut ad Panorum fecerat, armatis in littore expositis, terra marique simul hostes opprimere. Quod non vanum ei confiditum fuisset, ni quoniam Tei facturos imperata promisissent, ad accipiendoz comeatus apius vifum esset Romanis in eum portum qui ante urbem est, classem transire. Dicitur et Eudamus Rhodius vitium alterius portus offendisse, quoniam forte duas naves in arcto ostio implicatos remos frigissent. Et inter alia id quoque movit Prætorem, ut traduceret classem, quod ab terra periculum erat, haud procul inde Antiocho stativa habente. C. 28.

Jam totis classibus simul ab omni parte pugna conservata erat. Ab Romanis octoginta naves pugnabant, ex quibus Rhodiae duæ et viginti erant. Hocum classis undenonaginta navium fuit, et maximæ formæ naves, tres hexeres habebat, duas hepteres. Liv. xxxviii. C. 30.

(e) Liv. C. 29.

(f) The Roman Decree was made Ann. U. C. 559. Ante Ch. 193. CHISHULL. *Antiquitat. Asiae*.

in 1709, and again examined in 1716. And the learned Editor has prefixed to these literary Monuments of the Teians, a delineation of their important Idol; to which the Reader, curious in that article, is referred.

This spot being therefore the peculiar possession of DIONYSIUS, the Dionysiac Artificers, who were very numerous in ASIA, (g) and so called from their patron, the reputed inventor of Theatrical representation, when incorporated by command of the Kings of PERGAMUS, (h) settled here, in the City of their tutelary God; supplying from it IONIA, and the Country beyond as far as the HELLESPONT, with the Scenic apparatus by contract; until, a sedition arising, they fled. This Society (i) is marked as prone to tumult, and without faith.

From all these circumstances, it might reasonably be presumed, that the Teians did not fail to provide a Temple worthy to receive so illustrious an inhabitant as this profitable God, and that his Shrine was most richly adorned. The first, indeed, is sufficiently evinced by the present, though inconsiderable Remain, consisting of a confused heap of prostrate Marble, now too continually diminishing; the Turks taking from it the Grave-stones, which it is their custom to place at the head and feet of their deceased; several pieces lying, when we examined it, chipped out and ready to be so applied. The whole Mass is so enveloped by Bushes and Fig-Trees, it was necessary to suppose some removed, in order to furnish the little View, which is the Head-piece of this Chapter.

It is plain from the many Furnaces, of which vestiges are seen in and about the heap, that a great consumption of the materials has been formerly made by calcination. In these the ornamental and other members of the Fabric have been melted down indiscriminately and without regret. But one broken Pedestal has escaped, with an Inscription (k) signifying it supported the Statue of CLAUDIA TRYPHENA, High Priestess of the Goddess ASIA, and Priestess of the City-God DIONYSIUS; an authentic, though mutilated record of its antient decoration.

H B O Τ Α Η Κ Α I
E T E I M F
Κ Α Τ Ρ Τ Φ Α I N A N A
Α Σ I A Σ K A I I E P E A
Π Ο Λ E Ω Σ Θ E O T Δ I
Θ Υ. Γ A T E P A Φ H Σ E I I
Σ T P A T O N E I K H Σ A P
Α Σ I A Σ A N A Σ T H Σ A
Α N Δ P I A N T A K A L O
Π E I Σ Ω N I N o Y T Ω N Y

At

(g) Καὶ τῷ Διονύσῳ τῷ Ασιαῖ θέλη καθημεραῖς μηχνεῖται. (h) CHISHULL, p. 107, 138.
STRAB. p. 471. (i) STRAB. p. 643. CHISH. p. 139.

(k) This

At what period the Temple was erected cannot perhaps be exactly ascertained, but it probably rose nearly about the same *Æra* with the two following; for as all the Temples in this Tract were destroyed by XERXES, except at EPHESUS, (*l*) it is likely, in that age of devotion, the respective Cities did not neglect to rebuild, as speedily as possible, such at least as belonged to their tutelary Deities; and that all were finished with eager dispatch, but sooner one than another in proportion to the greatness of the work, and the opulence of its Proprietors.

The Architect was HERMOGENES, who, with TARCHESIUS and PYTHEUS, asserted the Doric Order was improper for Sacred Edifices. The objections to it are stated by VITRUVIUS, who remarks that HERMOGENES was so convinced, he changed his Plan after the Marble was ready; and with the materials prepared for constructing a Doric Pile, erected this Ionic Temple (*m*).

He is recorded also as the Author of a Treatise on the Ionic Temple of DIANA at MAGNESIA, a Pseudodipteros; and of one on this, which was an Octastyle, and is cited by VITRUVIUS as an example of the Eustyle, (*n*) ROME not affording one. He adds, it was HERMOGENES who settled the Proportions he delivers, and who first invented the Octastyle or Pseudodipteros, taking away the interior range of Columns from the Dipteros, and thus diminishing both the labour and expence; giving ample room for walking round the Cell without debasing the Aspect; preserving in his distribution, the dignity of the entire Work without its superfluities; the Pteroma, and disposition of Columns about the Cell, having been contrived that the Aspect might have majesty from the breaks of the Intercolumniation. And, moreover, the space thus acquired was convenient for the accommodation of the multitude, if occasionally intercepted and made to tarry by sudden and violent showers. VITRUVIUS infers, that HERMOGENES had effected this in his

D

Works

(*k*) This Inscription may be thus supplied and translated.

Η Βαλη και [ο Δημος]

παιδιστρατος]

Κλ. Τρυφαινας α[ρχιμητη]

Αγιας και ιερα [τη τη]

πολεως Θεο Δι[ονυσος]

Σιγαλεια Φοιτη[της]

Στρατονικης αρ[χιμητης]

Αγιας αναστηναστος

αποφελη ηε[ργαθιας ειρηνη]

Παιδιστρατον Τρυφαινα[η]

“ The Senate and People have honoured CL. TRYPHAIENA, High-Priestess of ASIA, and Priestess of the City-God DIONYSIUS, the Daughter of PHESIAS STRATONICE, High-Priestess of ASIA; PISONINUS, one of Consular dignity, having erected the Statue “ from a regard to her merit.”

Line 3. and 7. *Αρχιμητης Αγιας* occurs in one of Mr. Wood's Inscriptions. The feminine *Arχιμητης* would have been preferred in both lines, did not the fourth seem to justify, if not require the other, which is commonly masculine. In an Inscription near MYLASA we find *Τρυφαινα[η] της αγιας οικουμηνης και γηματηραχης*; at ELEUSIS, *Ιεροφανη της κεντρικης Κλ. Φιλοξενους*; and in ΥΑΝΙΑΣ, *γηνη μικρος*.

v

L. 6. In an Athenian Inscription we meet with *Φοιτηον Σκυθια*, L. 10. In one of Mr. Wood's Inscriptions we have, *Ιαματια Τραπεζης εγκρισης, πολιτων Σιγαλειαν και Τρυφαιναν αγγηνη*.

In POCOCKE, INSCR. p. 38. and p. 20. is another fragment from this Temple, but so badly copied as to be unintelligible.

(*l*) Εξης ειδη το μαθησιν τη Διδυμης Απολλωνος το ει Βραγχιδαιον—σινερπεθη δ' υπο Σερκες, καθαπει και τα αλλα ιερα πλην τη ει Εφεσο. STRAB. p. 634.

(*m*) Nonnulli antiqui Architecti negaverunt Dorico genere ædes sacras oportere fieri, quod mendosæ et inconvenientes in his symmetrie conficiebantur.—Itaque negavit Tarchesius, item Pitheus, non minus Hermogenes. Nam is, cum paratam habuisset marmoris copiam in Dorice ædis perfectionem, commutavit, et ex eadem copia eam Ionicam Libero patri fecit. VITRUV. L. iv. c. 3.

(*n*) Hujus exemplar Romæ nullum habemus, sed in Asia octastylo Liberi patris. Eas autem symmetrias constituit Hermogenes, qui etiam primus octastylo pseudodiptericus rationem inventit. Ex dipteri enim ædis symmetria fustulit interiores ordines columnarum xxxvii. [scribit Phila id. xxxiv. sicut enim extiores xlii. Dipteros babet in universum lxxvi.] eaque ratione sumptus operisque compenda fecit. Is in mediis ambulationi levamentum egregie circa cellam fecit, de aspectuque nihil imminuit, sed fine desiderio supervacuorum conferavit autoritatem totius operis distributione. Pteromatis enim ratio et columnarum circum ædem dispositio ideo est inventa, ut aspectus proper aperitatem intercolumniarum haberet autoritatem. Præterea si et imbrum aquæ vis occupaverit et intercluserit hominum multitudinem, ut habeat in æde circae cellam cum laxamento liberam moram. Hæc autem ita explicantur in Pseudodiptericis ædium dispositiōibus; quare videtur acuta magnafole solertia effectus operum Hermogenes fecisse, reliquiesque fontes unde posteri possent haurire disciplinarum rationes. VITRUV. L. iii. c. 2.

Works with great sagacity and skill, leaving to Posterity sources, from which it might deduce the reasons of his improvements.

From such an Eulogium on its Architect, this Temple may justly arrogate an additional importance; being respectable, as the sole, though imperfect Monument of so eminent a Master; and useful, both as an evidence and illustration of his doctrines.

PLATE I.

View of SEGIGECK, and the Peninsula of TEOS.

PLATE II.

An Elevation of the Front of the Temple of BACCHUS.

AS a description of the parts of any building, unaccompanied with a display of their Effect when united, conveys only imperfect ideas of its beauty; the curious Reader will, it is hoped, derive some pleasure and satisfaction from seeing this Temple restored. The liberties necessarily taken for this purpose, with the authorities on which they are founded, shall be laid before him, that neither the fidelity of the Author may be suspected, nor his judgement implicitly relied on.

The disorder, in which this ruin lies, is so great, that no fragment of a Column, or portion of the Cell, is found unmoved from its original place. No vestige of the Plan could be discovered, much less could the Aspect or Species of the Temple be determined, from its present state. But these two articles are supplied from VITRUVIUS, who, in describing the Eufylos, gives this Temple as an example, calling it an Octaftylos, (s) by which he means the Dipteros, specified by the number of Columns in the Front.

The Steps also are missing: but, as all the Temples we examined had three, (except that of THESEUS at ATHENS, which, from its designation, as may be conjectured, to an inferior Deity, has

(s) Reddenda nunc est Eufyli ratio.—Frons loci, quæ in æde constituta fuerit, si tetraftylos facienda fuerit, dividatur in partes undecim semis præter crepidines et projecturas spirarum. Si sex erit columnarum, in partes decim & octo. Si octaftylos constituerit, dividatur in xxv. et semissim. Item ex his partibus, five tetraftyli, five hexaftyli, five octaftyli, una pars funatur, eaque erit modulus, cuius moduli unius erit crassitudo columnarum. Intercolumnia singula præter mediana, modulorum duorum et moduli quartæ partis mediana in fronte et portico, singula ternorum modulorum. Ipsarum columnarum altitudo erit modulorum octo et dimidiae moduli partis. Ita ex ea divisione intercolumnia, altitudinesque columnarum habebunt justam rationem. Hujus exemplar Romæ nullum habemus, sed in Asia Tæo octaftylos Liberi patris. L. iii. c. 2.

Dipteros autem octaftylos, et pronao et portico, sed circa ædem duplices habet ordines columnarum. L. iii. c. 1.

Eas autem symmetrias constituit Hermogenes, qui etiam primus octaftylyon pseudodiptericu rationem inventi. C. 2.

DANIEL BARBARO, in his Comment on the Eufylos, is also of opinion, that VITRUVIUS regulates there, the six forms of the Aspect of Temples mentioned in the preceding Chapter, by the number of Columns in Front, omitting the Temple in Antis as having no Portico; and, in his Comment on the above passage, confirms what he before advanced.

Da questo luogo si comprende, che Vitruvio ha regolati gli aspetti, se bene egli non gli ha nominati, perche chiaramente egli per octaftylo ha inteso il Dipteros, et il Pseudodipteros, dicendo di Hermogene queste parole. Il quale anche fu il primo a ritrovar la ragione del Tempio di otto colonne overo Pseudodipteros.

has only two) the general uniformity will, it is presumed, justify the giving three to this. It does not appear that the Romans, when they surrounded their Temples with Steps, observed any particular number, as the Greeks did; or that these last raised their Temples on Basements, as was the practice of the former People, no examples occurring in the parts of GREECE and ASIA MINOR visited by us.

The Plinth of the Base is formed into the uppermost Step, and this determines the height of the Steps in general; for, as the height of the Base, including the Plinth, is the semi-diameter of the Astragal under the Apophyses of the Column, it seems more than probable the Plinth was a part of the uppermost Step, especially as several bases may be instanced, in which the Plinths are omitted; as in the Temples of ERECTHEUS, of MINERVA POLIAS, and the Temple on the ILLISSUS, at Athens; of VESTA, and of CONCORD, at ROME; of VESTA at TIVOLI; and of AUGUSTUS at POLA in ISTRIA; together with those described in the following Chapters: although Bases with Plinths may be found, exceeding in height the semi-diameter of the Column, as in a Temple at EPHESUS, and another at IACKLI near MYLASA; (*p*) but those examples are taken from the Corinthian Order. As to the breadth of the Steps, the height of the uppermost is divided into two parts, of which three are given to the breadth. Of this proportion are the Steps before the five Gates of the Propylea, and those round the Temple on the ILLISSUS at ATHENS.

The Diameter of the lower part of the Columns, according to the measurement, was found to be three feet three inches and six tenths; which is less than the diameter of the Astragal under the Capitals by eight tenths, and exceeds that of the upper part of the Shaft only by one inch and eight tenths. From this small diminution, to wit, only one inch and eight tenths, it is evident, the upper part of the Shaft belonged to a Column of greater dimensions than the lower, and, probably, to one of the external Range of the Dipteros; as the latter, to one of the internal, or the Front either of the Pronaos or Posticum, in which the diameter was less than in the external Range, as will be proved in the Explanation of Fig. I. in the following Plate. And upon this supposition three feet four inches and four tenths are taken for the diameter of the Columns, being that of the Astragal, in the upper part of the Shaft before mentioned, as approaching nearer than the actual measurement to the diameter of the external Columns of the Dipteros.

The fragments remaining of the angular Capitals, of which the angular Volutes fronted both ways, were too much defaced to admit of measurement, but afforded sufficient authority for introducing them here. Like these are those of the Temple of ERECTHEUS, of MINERVA POLIAS in the ACROPOLIS, and of that on the ILLISSUS at ATHENS; of MANLY FORTUNE at ROME; and of that which is the subject of the following Chapter.

The height given to the Frize, of which no part could be found, is, including its Cymatium, the mean proportion between the Architrave and Cornice, which makes the height of the Entablature without the Sima, two diameters of the Columns, and with it, one fourth of the altitude of the Columns including the Steps.

(*p*) This Temple is two hours and a half distant, to the northward, from MYLASA, now called MELASSO, a City in the Province of CARIA.

But, in regard to the height of the Frize, it will be proper to mention here, that the separation is made between the Frize and Cornice, under the Dentils, and not at the bottom of the Cymatium, as by PALLADIO, PERRAULT, and others; for the Cymatium according to VITRUVIUS, is as much a part of the Frize, as the Cymatium of the Architrave is of the Architrave (q). And, from not considering it as such, PERRAULT has erred in his example of the Vitruvian Ionic, in making the Frize too high, by the height of its Cymatium.

If it be objected, that the mean proportion between the Architrave and Cornice given, as above, to the height of the Frize, makes the Entablature too high, as this will exceed the fourth of the Column; it may be answered, that the Temple on the ILISSUS at ATHENS, of the same Order as this, and with Columns nearly of the same proportions, has in like manner, for the height of the Entablature without the Sima, two diameters of the Column.

And here it may be noted, that VITRUVIUS, treating of Porticoes behind the Scene of the Theatre, remarks, that the proportions of the Orders in works of that kind, should be more light and delicate than in Sacred Buildings, in which a certain massive gravity should be observed, in order to give the greater dignity.(r) The PARTHENON in the ACROPOLIS at ATHENS is a wonderfull example of this rule; for such is the grandeur and majesty of its appearance, resulting from the magnificence of its ornaments, and the solemn harmony of its massive proportions, that it cannot be approached, but with awe and reverence.(s)

The Pediment is that described by VITRUVIUS, who divides the Front of the Corona, or Drip, into nine parts, from the extremities of its Cymatium, and gives one to the height of the Tympanum, (t) though it is too flat in the opinion of PHILANDER. (u) But it is observable, that the PARTHENON, the Temple of THESEUS, the Vestibule of the STOA, and the Doric Portico at ATHENS, have all nearly the Vitruvian proportions. No Dentils are inserted in the Cornice, as the following Temple has none; (x) and VITRUVIUS not only approves of their being omitted, but affirms they cannot be placed in it with propriety.(y)

The Door in the Pronaos is omitted, as the Ruin afforded no authorities, either for its proportions or ornaments.

(q) Cymatium epistylii septima parte sua altitudinis est faciendum, et in projectu tantum reliqua pars præter Cymatium dividenda est in partes xii. et eorum trium prima facia est facienda, secunda quartuor, summa quinque. Item Zophorus supra epistylum, quarta parte minus quam epistylum. Sin autem sigilla designari oportuerit, quarta parte altiore quam epistylum, uti autoritatem habeant sculputra. Cymatium sua altitudinis partis septimæ, projectu Cymatii, quanta ejus crassitudo. Supra Zophorum denticulus est faciendus.---L. iii. c. 3.

(r) Columnarum autem proportiones, et symmetriae non erunt iisdem rationibus, quibus in ædibus sacris scripti. Aliam enim in deorum templis debent habere gravitatem; aliam in porticibus, et ceteris operibus, subtilitatem. L. v. c. 9.

(s) Ο καλυπτός Παρθενος, ὑπερκεπάνες τη Στεγη, μεγαλη καταλαβητικη του της Στεγης. DIOCÆARCHUS in Descrip. Græc. ex MEURSIO de CECROPIA.

(t) Tympani autem quod est in fastigio, altitudo sic est facienda, ut frons corona ab extremis Cymatii tota dimittatur in partes novem, et ex eis una pars in medio cacumine tympani constitutatur. L. iii. c. 3.

(u) Si cui preffior videbitur haec tympani altitudo (ut certe est) ita emendare poterit---PHILAND.

(x) See Chap. ii. Pl. 7.

(y) Etiamque antiqui non probaverunt, neque instituerunt in fastigii mutulos aut denticulos fieri, sed puras coronas. L. iv. c. 2.

PLATE III.

FIG. I. The Base of the Columns, with the lower part of the Shaft.

THE Plinth, lower Torus, and Scotia, with its Fillets, are of one piece of marble. The upper Torus with an Astragal is annexed to the Apophyses of the Column, probably to strengthen and preserve it from accident and injury, the Projecture being very great.

The small Diminution of this Column, observed in the Explanation of the preceding Plate, sufficiently proves, that the two portions of the Shaft belonged to different Columns; the upper part, probably, to one of the external Range of the Dipteros; and the lower, to the internal, or the front either of the Pronaos or Posticum, in both which the Columns were less in diameter than in the external Range, as is evident from the Temple of JUPITER OLYMPIUS at ATHENS. And from this circumstance, the reason of that great Projecture of the Apophyses noted above is plain; for, if the Bases of the external and internal Columns of the Dipteros were of the same proportions, the Apophyses both of one and the other must likewise be of the same; and, consequently, the smaller the diameter is of the internal Columns, the greater will be the Projecture of the Apophyses. But a different symmetry is observed in the Bases of the Temple of JUPITER OLYMPIUS; for the external Bases have Plinths, and are in height the semi-diameter of their Columns: but the internal have none, and are placed upon a Step, which raised the Pavement within the internal Range of the Dipteros, its whole height above that within the external; on which account the internal Columns are less in altitude than the external by the height of the Step, as well as less in diameter. The Mouldings also of the internal Bases are much higher than those of the external; nor have they any connexion with each other, except in the diameter of their lower Torus; but the Mouldings of the internal, being higher, have a greater Projecture, which (as the diameter of the lower Torus is the same in both) contracts the upper Torus, and makes it less than in the external Bases. Thus the Architect diminished the great Projecture of the Apophyses remarked in this Column.

FIG. II. The Capital and Architrave, with the upper part of the Shaft of the Columns.

The Capital, Astragal, and Apotheosis, with a small part of the Shaft, are of one piece of marble.

The proportions of this Capital, and the analogy it has to the Base, and lower part of the Column, may be collected from hence: If you divide the upper part of the shaft into twenty one parts, the diameter of the Column below will be (as it was found by the actual measurement) twenty two, and the Astragal under the Capital twenty two and a half; the length and breadth of the Abacus of the Capital twenty four, and the diameter of the Echinus twenty seven, which is equal to the diameter of the Astragal under the Apophyses of the Column: the height of the Capital will be nine parts, and including the Volutes thirteen and a half, which

is the semi-diameter of the Echinus: this also is the height of the Base including the Plinth; and without that, one third of the length of the Abacus of the Capital. All these proportions correspond as nearly with the measures, as can be expected, especially considering the latter as collected from several different fragments.

The thickness of the Architrave could not be obtained; so that, in placing it upon the Capital with the front perpendicular over the Border in the Face of the Volutes, the example of the Temple on the Iliuss at ATHENS has been followed; the breadth of the Soffit of the Architrave being found in the Greek buildings always to exceed the diameter of the Neck of the Column, not only in this Order, but also in the Doric and Corinthian.

FIG. III. A Section through the front of the Capital and Architrave.

The latter has a Compartment in the Soffit, ornamented with a defaced Scroll surrounded with a Bead.

FIG. IV. A Section through the Profile of the Capital.

The Pulvini or Pillows of the Volutes were decorated with Leaves, but so much defaced, the species was not distinguishable; for which reason the Plan of the Capital, and the Elevation of the Profile, are omitted.

FIG. V. The Contour of the Volute.

PALLADIO's method of describing the Volute agrees in general extremely well with these measures, except in the breadth, which was very difficult to take.

P L A T E IV.

The Base and Capital, with the Entablature restored and shaded, in order to give a more complete Idea of their Effect.

IT has been already observed, that no part of the Frize could be found: (z) it is supplied here, by making the Architrave the mean proportion between it and the Cornice. The height of the Cymatium is one fourth of the Frize.

The Ornaments on the Sima are restored from the fragment in the following Plate.

As it is apprehended, that the small diminution of the Columns, notwithstanding the addition of eight tenths to the diameter of the lower part of their Shafts, (a) may still be objected to in the elevation of this Temple, another method of restoring the Order will be proposed.

Neither

(z) See Explan. Pl. II.

(a) See Explan. Pl. II.

Neither the proportion given above to the height of the Frize, nor that in the Elevation, (in which the Frize is made the Mean between the Architrave and Cornice) exceeds the Rules established by VITRUVIUS (*b*). But, as this great Master seems to have pointed out only the two Extremes, it may be thought, we have liberty to choose any height for the Frize, within the limits prescribed, which shall be deemed most suitable to the general proportions of this Order: therefore the middle way between these Extremes will now be pursued. Divide, as before, (*c*) the upper part of the Shaft into twenty one parts, and allow to the height of the Frize sixteen and two thirds; the Architrave is sixteen and one third, and the Cornice eighteen, which together make fifty one parts: then give to the diameter of the lower part of the Column twenty four. The Projection of the Apophyses will sufficiently admit of this Diameter, which is the greatest that can be assigned to the Column, as it is the length of the Abacus of the Capital, and will exceed the actual measurement by two parts, and make the diminution of the Column one eighth, and the height of the Base, exclusive of the Plinth, one third of the diameter; (*d*) and eight diameters and a half, or two hundred and four parts, being given to the altitude of the Columns, the height of the Entablature will be one fourth.

It remains to settle the diameter of the internal Columns of the Dipteros; for, it must be acknowledged, the addition of two parts, which is three inches six tenths, to the diameter of the external, makes the disparity between them too great. This difficulty may be remedied by giving twenty three parts to the internal Range, and assigning the lower part of the measured Column to the front of the Pronaos; for there it ought to be less than in the internal Range, and to be raised upon a Step above the Pavement of the Portico; as, when the Pronaos is large, and has Columns placed within it, these ought to be less in diameter than those in the front. (*e*)

P L A T E V.

FIG. I. The Cornice of the Temple. The fragment of a Lion's head, and a piece of Ornament, are the only remains we could find.

FIG. II. An Architrave and Frize, of one piece of marble, decorated with a patera and festoons of Laurel, in a Turkish Burying-ground by a Mosque at SEGEGECK.

It is observable, that the Ovolo in the Cymatium of the Architrave is wrought flat, with a little Fillet in the upper part of it.

G

FIG. III.

(*b*) Item Zophorus supra epistylum, quarta parte minus quam epistylum, sin autem sigilla designari oportuerit, quarta parte altiore quam epistylum, uti auctoritatem habeant scalpture. Lib. iii. c. 3.

(*c*) See Explan. Pl. III. Fig. ii.

(*d*) Altitudine ejus (frize) si atticurges erit, ita dividatur, ut superior pars tertia parte sit crastitudinis columnæ. L. iii. c. 3.

(*e*) Item si (pronaos) major erit latitudo, quam pedes xl. columnæ contra regiones columnarum, quæ inter antas sunt, introrsus collocentur, et ex altitudinem habeant æque, quam quæ sunt in fronte. Crastitudines autem carum extenuentur his rationibus, uti si octava parte erunt, quæ sunt in fronte, habent novem partes. Sin autem nona, aut decima, pro rata parte fiant. Lib. iv. c. 4.

FIG. III. A Section through the Soffit of the Architrave, which has a Compartment surrounded with an Ovolo wrought also flat. The Mouldings of this fragment are executed with great accuracy and neatness.

FIG. IV. A Pedestal, and square Base, of one piece of white marble, near the South Gate at SEGICECK. The Mouldings of the Base project over the Die of the Pedestal.

These marbles have a place here, as it is not doubted but they belonged formerly to TEOS.

P L A T E VI.

The Contents of the preceding Plate shaded.

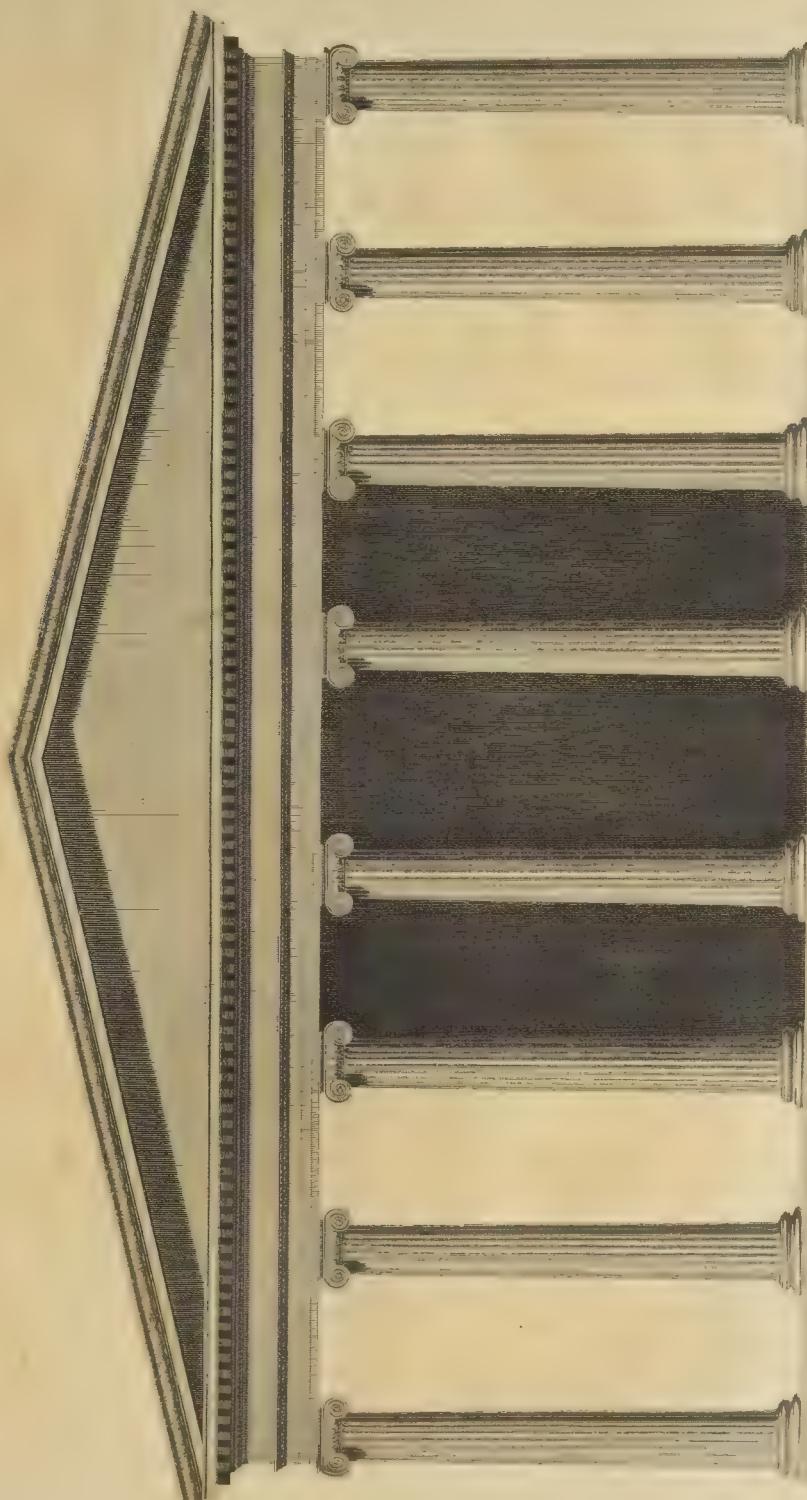
T A I L - P I E C E.

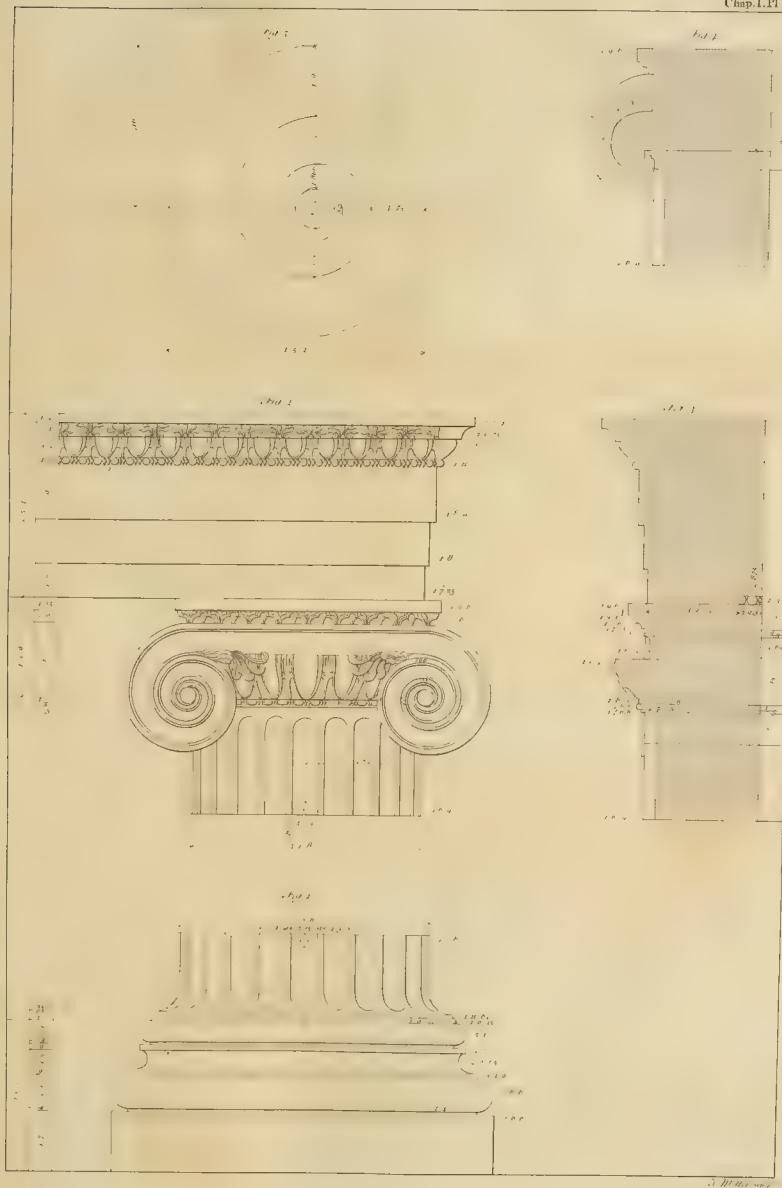
The Trunk of a FEMALE FIGURE, about half as big as life, lying in a Turkish Burying-ground on the South side of SEGICECK.



F. Bartolozzi Sculps.







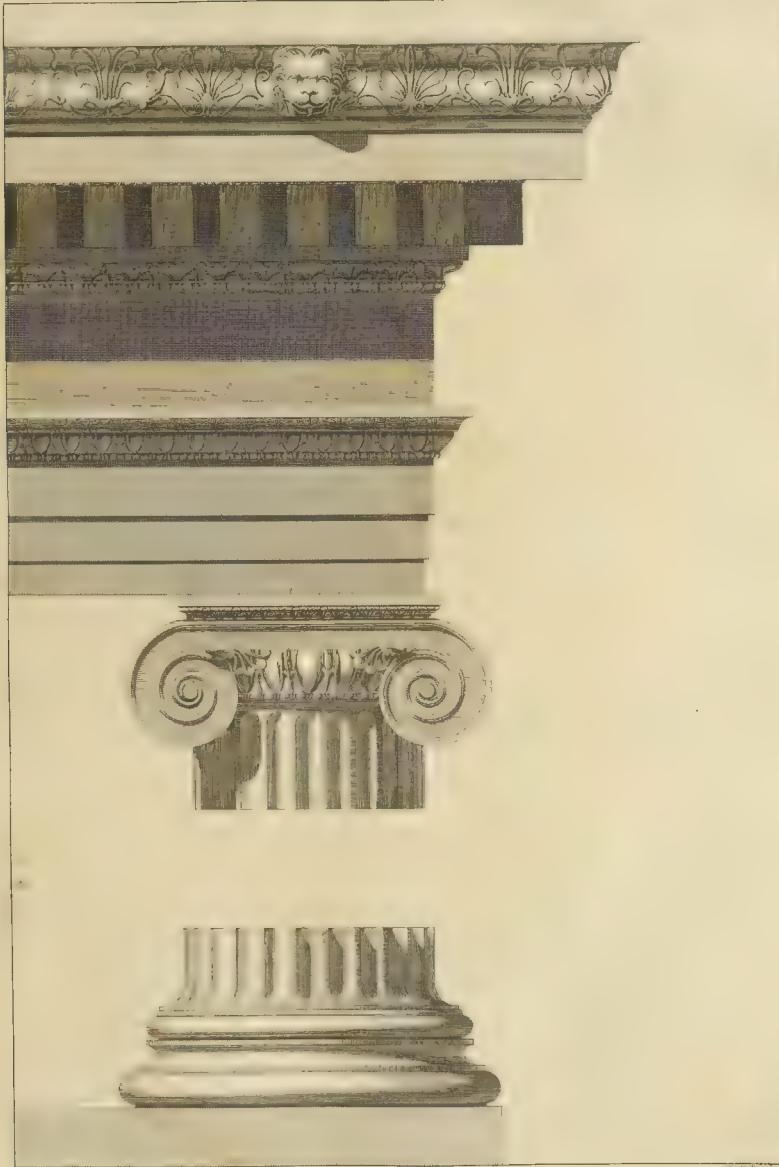


Fig. 1.

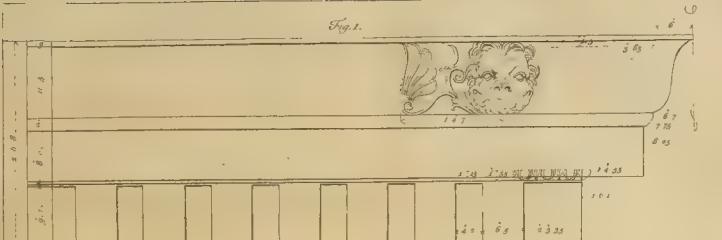


Fig. 2.

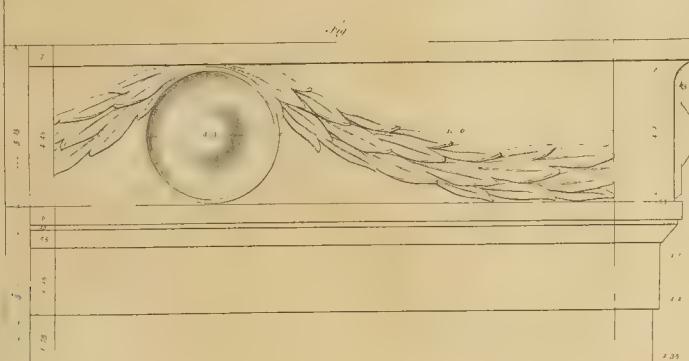


Fig. 4.

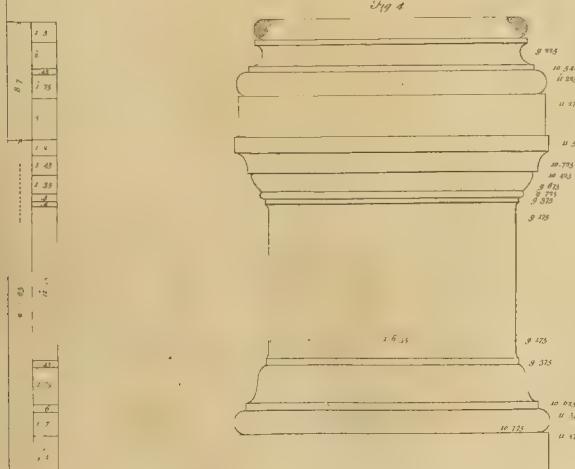
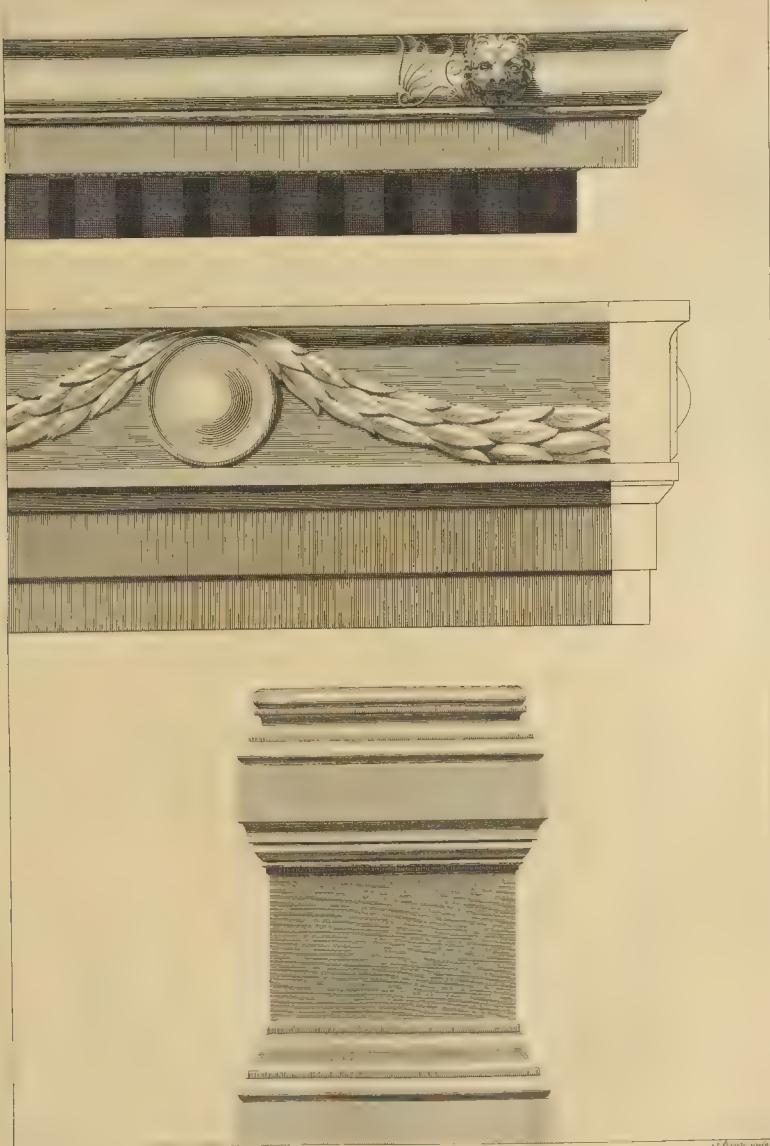


Fig. 3.







CHAPTER II.

The Temple of MINERVA POLIAS at PRIENE.

PRIENE was situated on the South side of a Mountain called MYCALE. It now commands an extensive view over a fine plain intersected by a winding water-course approaching near to the Walls, and by the river MÆANDER, as represented in the following Tail-piece, in which the white speck beyond the river marks the place of MILETUS, distant, as was conjectured, about twelve miles in a strait direction, and bearing fifteen minutes West of South from the Temple which is the subject of this Chapter.

The alteration in the topography of this Tract, gradually produced in a long series of time, will afford curious matter to be enlarged on in the Journal of our Travels; the account being connected too closely with the different traverses we made through the plain, as well as too prolix, to be inserted here. At present therefore we shall remark only in general, that PRIENE, though now seen as an inland City, was once on the Sea, and had two Ports; the Plain between it and MILETUS was a large Bay; and the MÆANDER, which now prolongs its course much beyond, once glided smoothly (a) into it.

H

These

(a) Lenis illabitur mari. PLIN. L. v. c. 29.

14 THE TEMPLE OF MINERVA POLIAS.

These changes are so great as to bewilder and perplex the Traveller, unless he is in possession of a clew, and may be assigned as the probable reason why so remarkable a portion of ancient IONIA is at present so little visited or known; the only Tour through this Tract, as yet given to the Public, being that which was undertaken in 1673, by certain English Merchants from SMYRNA (b). It would be ungenerous to censure this Journey as superficial and unsatisfactory, while it merits so much applause for the liberal design and communicative spirit of the Party, which thus opened as it were a way, though hitherto almost unfrequented, for the benefit of future Enquirers.

FRIENE fell by accident into their Route, and is mentioned as a Village called SANSON, the name, by which and SANSON-CALESI it is still known. The Antiquities noted by them are ruins in general, a Pillar, and a defaced Inscription (c). It is now forsaken.

The whole space within the Walls, of which almost the entire circuit remains standing, and in some parts several feet high, is strewed over with rubbish or scattered fragments of marble Edifices. The ruined Churches are monuments of the piety of its more modern Inhabitants; as the vestiges of a Theatre, of a Stadium, and more particularly the splendid heap in Plate I. are of the taste and magnificence of its more flourishing Possessors. The ACROPOLIS was on a flat above the Precipice.

The View will furnish a much clearer idea of the situation and present state of the Temple, than it is in the power of words to convey. The Capitals exquisitely worked, and the rich fragments of ancient sculpture, afford equal matter of admiration and regret: nor can the trunks of the maimed Statues, or a long but defaced Inscription be viewed, without a wish to know what illustrious Persons those represented, and what meritorious Citizen, public Treaty, or private Compact, this recorded.

Near the West end of the Ruin is a hole in the Area, which seemed worthy examination. Our Swiss Servant readily undertook this business, and soon disappeared, entering the passage with a Candle in a Lantern, and a Cord. He remained so long beneath, that we began to be uneasy, when he returned, and reported that the descent continued for sixteen paces; that he then went under the building twelve more, and came to a large cavity, in which were many bones; and that a fallen rock prevented his farther progress. At the end of his cord he brought up as vouchers a blade and thigh bone; which may countenance a conjecture concerning the use of this subterraneous recess, that it served as a receptacle for the offals of animals killed in sacrifice, which otherwise must have been borne away through the City; unless it is supposed rather to have been intended originally as a hiding-place for the precious effects of the Temple, when in danger of being plundered by an Enemy.

In the article of TEOS it is remarked, that XERXES destroyed all the Temples in IONIA, except at EPHESUS. How soon the Priençans after that fatal æra began to rebuild this, and what progress

(b) Published by WHEELER in 1682, as also by SPON.

(c) WHEELER, p. 268.

progres they had made before ALEXANDER's time, or whether it still lay in ruins when he entered upon his Expedition, is uncertain. But this mighty Conqueror, who regarded ASIA as his patrimony (*d*), and with this idea had prohibited the pillage on his first landing, was as studious to adorn, as the flying Persian had been ready to deface it, not only founding new Cities, but restoring the pristine splendor of the old, and re-erecting the Temples which the other had thrown down, extending his pious care even to the devastation made at BABYLON (*e*). PRIENE also shared his favour, as is evinced by the following valuable record, happily preserved to us by a stone, which belonged to one of the Antæ, now lying at the East end of the heap, in large characters most beautifully formed and cut,

ΒΑΣΙΛΕΤΣΑΛΕΞΑΝΔΡΟΣ
ΑΝΕΩΗΚΕΤΟΝΝΑΟΝ
ΑΘΗΝΑΙΗΙΠΟΔΙΑΔΙ

KING ALEXANDER
DEDICATED THE TEMPLE
TO MINERVA CIVICA.

This Stone, which is inscribed also on one side, with the many other fragments by it, seems to indicate, that the Fronts and external Faces of the Antæ were covered with Inscription; and from the degrees of magnitude in the Letter, it may be conjectured, a regard was had to Perspective, the greater being higher and more remote, the smaller nearer to the Eye; so that, at the proper point of view for reading, all might appear nearly of the same proportion. Many of these Stones were much too ponderous to be turned up, or moved aside, by any strength or power we could apply; which is the more to be regretted, as the Legends of several are perfectly uninjured. We carefully copied those portions to which we could gain access; but these, as not relating to the history of the Temple, are reserved for publication in our Collection of Inscriptions.

The above Memorial may perhaps be deemed decisive in respect to the Age of the Fabric but it should be remembered, that ALEXANDER was ambitious of inscribing such Works; and it will be unfair to conclude that this was not begun, if not far advanced or nearly finished, when he entered ASIA; since, on his arrival at EPHESUS in his way hither, it is related, that finding the Temple of DIANA, (f) which had been destroyed by HEROSTRATUS about the time of his birth, rebuilding under the direction of DINOCRATES, he offered the Ephesians to defray all

1

their

Patrimonium omne Iuan, quid in Macedonia, Europeaque
hac c. t. vias dedit, sibi Asia in offere p. fato. C. C.
Inve liden pectens, militis a populatione Asiae prohibuit, par-
cendum suis rebus praefatus, nec perdidit ea, quae possessuri
venerunt. JUSTIN. c. 6.

their past expenses, and to complete the Edifice, for the gratification, which, it appears, he procured at PRIENE, to wit, the privilege of inscribing it as the Dedicatory; and this, trifling as it may seem, was then esteemed so honourable and important, that he could not obtain it even on terms so very liberal and magnificent.

VITRUVIUS directs, (g) that the Temples of Tutelary Deities, and of JUPITER, JUNO, and MINERVA, should be situated on eminences, so as to command a view of the City-walls, as it is evident this did.

The Architect of this august Temple was the PYTHEUS, (b) or, as he is named in another passage, PHILEOS, mentioned in the Article of TEOS. The ruin, as VITRUVIUS also does, may bear testimony to the nobleness of his Genius. He described it in a written Exposition; and it is recorded, he conceived so highly of his Profession, as to assert in his Commentaries, that it behoved an Architect to excell more, in all Arts and Sciences, even than the Individuals who had carried each, by their application and industry, to the summit of reputation.

But, glorious as this Fabric was when entire, it presented also another object of admiration to the heathen Traveller; for PAUSANIAS, (i) after affirming that IONIA was adorned with Temples, such as no other Province could boast, and enumerating the principal, adds, “ You would be delighted too with that of MINERVA at PRIENE, on account of the Statue.”

P L A T E . I.

The Temple of MINERVA POLIAS at PRIENE.

P L A T E . II.

THE Site of this Temple is covered with ruins, so confusedly heaped together, that neither the number of its Columns in front can be distinguished, nor the breadth of its Intercolumniations measured, and, consequently, neither the Aspect nor Species be determined; but it is evident from what remains, that the Cell was surrounded with Columns, of which the Diameters and Intercolumniations (supposing them any breadth between the Pycnostylos and Diastylos) being compared with the extent of ground occupied by the Ruin, the front of the Temple appears not to have exceeded an Hexastylos, and therefore the Aspect was undoubtedly the Peripteros.

It

(g) *Ᾱ i. bus vero facis, quorum Deorum maxime in tutela civitas videtur esse, et Jovi, et Junoni, et Minervae, in excellissimo loco unde moenium maxima pars conspicatur, areae distribuantur. Mercurio autem in foro—Apollini patrique Libero, secundum Theatrum.* VITRUV. L. ii. c. 7.

facere, quam qui singulas res suis industris et exercitationibus ad summam claritatem perduxerunt. Id autem re non expeditur. VITRUV. L. i. c. 1.

In another passage he is named PYTHEUS.

(b) Ideoque de veteribus Architectis, Pythius, qui Priene ædem M̄n̄er̄a nobiliter est architectus, sit in suis Commentariis, Architectum omnibus artibus et doctrina plus opere posse

{ Γρ., θε. Ι. 7.) καὶ οἴη οὐκ ἴτερον—ἥδηνδ' αὐτοὶ τῷ οὐρανῷ Ήμεράντες, καὶ Αἴθων τῷ εἰ Πρινηγενῷ τοῖς μὲν ταῖς αἰσθηταῖς οὐκέται. PAUSAN. L. vii. p. 533.

It was inclosed in a Peribolus, narrow in respect to the length, the Front being placed at such a distance from the Temple, that the Eye, upon entering, might be fully satisfied, at the first glance, with the Object before it. The South Wall of this Peribolus, which is Rustic, remains as high as the surface of the ground within, forming a Terrace upwards of twenty feet high; and a part also of the East Wall, which was the Front. Some vestiges, extending in a strait line, at a small distance from the South Wall, and parallel with it, show, that the Peribolus was embellished with a Peristyle, (these being the Foundations of the Columns) to which some pieces of an Architrave and Cornice (1) lying near probably belonged. On the outside of a piece of Wall in the Front of the Peribolus, is a Base, (2) with the lower part of a Parastata or Pilaster, of which the breadth is two feet and three tenths, and its projection from the Wall one foot one inch, the proportion corresponding with the Architrave and Cornice above mentioned.

FIG. I. The uppermost Step and Base, with the lower part of the Shaft of the Column.

The great quantity of Stones promiscuously fallen upon one another, and much too weighty to be removed, prevented our searching to the bottom of the Steps; but that next the uppermost is one foot one inch and two tenths in height, and one foot five inches and two tenths in breadth.

The Base is Ionic, and has no Plinth. It consists of two Stones, the Scotiae with the Atragals and Fillets being one, and the Torus the other. The upper Scotia is inverted, which diversifies, and gives to the Profile a greater beauty than is in the Vitruvian Base, in which the Scotiae are placed one over the other uninverted. The Torus is Elliptical, and fluted: the same kind of ornament on this Moulding is to be met with in the Temple of ERECHTHEUS, and that by the ILLISSUS at ATHENS.

FIG. II. The Capital and Fasciae of the Architrave, with the upper part of the Shaft of the Column.

The Eyes of the Volutes are bored two inches and a half deep, perhaps for the convenience of fixing festoons of Flowers, and the other Apparatus with which the Antients were accustomed to adorn their Temples on days of festivity, or public solemnity.

The Hem or Border, with its Fillet, resting on the Echinus, and connecting with a graceful sweep the Spirals of the Volutes, and in a manner keeping them fixed and secure in their place, adds greatly to the beauty of this Capital.

A specimen of the Analogy between the Capitals, Bases, and lower part of the Columns of these Temples, has been given in the Chapter on TEOS. (3)

(1) See Pl. VIII. Fig. vi. and vii.

(2) See Pl. VIII. Fig. viii.

(3) See Explan. Chap. I. Pl. III. Fig. ii.

P L A T E III.

The Contents of the preceding Plate shaded.

P L A T E IV.

FIG. I. The Plan of the Capital, in which it is observable, the Echinus is continued quite round, and appears with above half its projecture under the Pillows of the Volute, contributing very much to its Richness.

FIG. II. An Elevation of the Profile of the Capital.

FIG. III. A Section through the Profile of the Capital.

FIG. IV. A Section through the Front of the Capital.

FIG. V. The Contour of the Volute, of which the measures were collected not without much difficulty, it being necessary to have recourse to several different fragments.

The Spiral of the Volute has four Revolutions, and may be described as follows. Let fall a perpendicular Line, at pleasure, for the Cathetus; and set off from the Point, whence it is dropped, any given distance for the Centre of the Eye, which being divided into six parts, the Radius of the Circle that describes the Eye will be the half of one of them. To find the Points, in which the Centres of the Spiral are fixed, draw two oblique Lines, at the Angle of forty five Degrees, through the Centre of the Eye; then inscribe an Hexagon, beginning at the Intersection of the Cathetus, with the upper part of the Circumference of the Eye, and divide the oblique Lines, from the Centre to their intersections with the sides of the Hexagon, into three parts, which will give the Points, in which the Centres of the three first Revolutions are fixed: for the fourth, bisect the remainder of the oblique Lines, between the Centres of the third Revolution, and the Centre of the Eye. Thus you will have the Centres of the fourth Revolution, and complete the Spiral of the Volute.

FIG. VI. A Section through the Torus of the Base, in which the Flutings and Profile are distinctly marked.

P L A T E V.

THE Plan, Elevation of the Profile, and Section of the Capital, shaded; also the Abacus of the Capital, and the Section on a larger Scale, to express, with greater accuracy and distinctness, the manner and taste in which the Ornaments are executed.

PLATE VI.

FIG. I. The Cornice of the Temple.

The Ornaments on the left hand of the Lion's head are added, being the same as were found on the right.

It may be remarked, that the bottom of the Sima does not spring from the Edge of the Fillet beneath, but leaves a small recess, which seems to indicate, that the Materials of this Member might originally be of Lead; for if a Sheet of this be laid upon the Cornice, and turned up in the form of a Sima, (the use of which is to collect the Water from the Roof, and throw it off from the Building, through the mouths of the Lions heads generally carved for that purpose) ⁽ⁿ⁾ it will naturally leave such a recess. This particularity is found in plain, as well as ornamented Cornices, in the Greek Buildings. Thus among others the PARTHENON, in the ACROPOLIS at ATHENS, has the Cornice of the Pediment crowned with an Ovolo, which springs from the Fillet beneath in the same manner, and has no Ornaments.

A. The Soffit of the Dentils.

FIG. II. A Section through the Cornice of the Pediment, with its Front annexed.

The Ornaments on the Sima are composed in a very different manner from those in the lateral Cornice: and, lest this singularity should give reason to suspect an Error in the application here, it is to be noted, that the measures of these two Cornices were taken from an angular Stone of the Pediment.

FIG. III. A Section through the Architrave, with its internal Face.

The Architrave was composed of three pieces, and the junction of the two lowermost was at the line marked in the Section. The Cymatium of the external Face was the third; but we could find no remnant of it. The Compartment in the Soffit has no Ornaments in the Pannel.

FIG. IV. A Section through one of the Transverse Beams which supported the Lacunaria, with one of its Faces.

This also has a Compartment in the Soffit, like that of the Architrave.

⁽ⁿ⁾ In sumis, quæ supra coronam in lateribus sunt ædium, capita leonina sunt scalpanda, ita posita, ut contra columnas l. s. ea primum sint designata, coetera vero æquale modo disposita, ut singula singulis mediis regulis respondent. Hæc autem quæ erunt contra columnas, perterebrata sint ad canalem, qui excipit e tegulis aquam cœlestem. Mediana autem sint folida, uti quæ cadit vis aquæ per tegulas in canalem, ne dejiciatur per intercolumnia, neque transeuntes perfundat. Sed quæ sunt contra columnas, videantur emittere vomentia ruetus aquarum ex ore. VITRUV. L. iii. c. 3.

P L A T E VII.

THE Cornices in the foregoing Plate shaded; but, instead of the Architrave and Transverse Beam, is given the Angle of the Pediment, in which, as was observed before, the Dentils are omitted. (o) The Fillet in the Cymatium of the Corona, in the lateral Cornice, is discontinued in that under the Tympanum of the Pediment, as in the PARTHENON and the Doric Portico at ATHENS.

To find the Pitch of the Cornice of the Pediment, form a right-angled Triangle, of which the Base is four feet five inches, its perpendicular side eleven inches and a half; and the Hypotenuse, which will be the lower Edge of the Fillet under the Sima, will give the Pitch required.

P L A T E VIII.

FIG. I. A square Base, with the lower part of a Column, found near each other, by the South East angle of the Temple.

FIG. II. One of the Fronts of a square Capital, which has four faces, and a Plinth upon the Abacus.

A. A Section through the Stems of the Volutes, in the front of the Capital.

FIG. III. The Semi-profile of the same Capital.

Two of these Capitals lie half buried in the ground, near the Base and Fragment of the Column above mentioned, to which, from the analogy of the proportions, it may be inferred, one of them belonged, as the other must have done to a similar Column.

These Capitals could not be employed in the Antæ of the Temple, in which, as they terminated the Pteromata, or lateral Walls of the Pronaos and Posticum, only three faces were used: besides, the breadth of the Column is too small to have accompanied those of the Temple; and indeed the Plinth upon the Abacus of the Capitals is a convincing proof, they could have no place in any part of this Building: but it is likely, the Base lies near to its original Site, and that this Column, with its Companion, supported some Statue, Trophy, or Votive Offering; to which purpose, the Plinth upon the Abacus of the Capitals is well adapted. Instances of this usage are, a Corinthian Column at MYLASA, inscribed to the memory of MENANDER, and probably once decorated with his Statue; and two Columns at ATHENS with triangular Capitals, which plainly testify, that each was designed to bear a consecrated Tripod, the prize obtained in some public Game, some Musical or Theatrical Entertainment.

FIG.

(o) See Explan. Chap. I. Pl. II.

FIG. IV. A Section through the Cymatium of the Frize of the Temple, with its Front annexed.

This is a separate Stone, like the Cymatium of the Architrave.

FIG. V. A Fragment of the Lacunaria, of which the Frames or Borders have a Compartment in the Soffit, like that in the Architrave and the Transverse Beam above mentioned, except only the Bead under the Sima inversa, or Ogee, which is omitted.

FIG. VI. The Cornice, which belonged to the Peristyle within the Peribolus.

The Cymatium under the Dentils has three Mouldings, a Fillet, a Sima inversa, and beneath that a Faschia, or Band, as in the Doric, (p) which has the Frize crowned in the same manner, when the Triglyphs and Mutules are omitted: and this has a beautiful effect, as may be seen in the PROPYLEA at ATHENS, in which is an Astragal under the Sima inversa; and below that, the Faschia; though sometimes the Faschia is placed upon the Capitals of the Triglyphs, as in the Entablature, in Plate XI. of this Chapter. The Cymatium is formed of the same piece of Marble as the Cornice; a circumstance which has seldom occurred in this and the Corinthian Order.

The Sima of this Cornice has a recess at the bottom, like that in the Cornice of the Temple.

FIG. VII. A Section through an Architrave, belonging to the same Entablature as the above Cornice did, and found near it, among the ruins at the front of the Peribolus. (q)

The front of the Plinth projects beyond the lower Torus three inches and nine tenths.

P L A T E IX.

The Contents of the foregoing Plate shaded.

P L A T E X.

FIG. I. The Entablature of the Temple restored, with a Section through the middle, showing its internal face.

The Cymatium of the Architrave, it has been observed, was a separate Stone, (r) of which we could find no remain. That given here, is taken from the Designs of this Temple, in the

M

possession

(p) Here it is necessary to observe, that the Greek Examples of the Doric are understood, differing greatly from the Vitruvian and Modern Doric, in the Composition, Disposition, and Proportion of its Members.

(q) See Explan. Pl. II.

(r) See Explan. Pl. VI. Fig. iii.

possession of Mr. Wood; and its height is one fourth of the Architrave. The Cymatium of the Frize is also a separate Stone. The other portion of the Frize is supplied, and its height determined, by dividing the height of the Cymatium into two parts, of which seven are given to the Naked of the Frize.

These proportions to the height of the Architrave and Frize, agree with the internal Face of the Entablature, as may be seen by the junction of the several Stones employed in the construction of it, and which is explained by dotted Lines. As a farther evidence, it may be observed, that the heights of the internal face of the Architrave, Frize, and the lower Stone of the Lacunaria, with the Cymatium of the external face of the Frize, added together, differ only one fifth of an inch from the external face of the Architrave, and Frize, including its Cymatium.

As no remain of the upper Stone of the Lacunaria could be found, it is here restored with the Cymatium under its Soffit, and the Superficies made level with that of the Cymatium in the external face of the Frize, which is necessary to be done in order to place the Cornice upon them.

The Lion's head on the Sima is not pierced through the Cornice, consequently could be placed there only for ornament, and, as it is perpendicular over the Angle of the Architrave, could not be repeated along the Cornice in a regular disposition; for which reason, it is likely, it was not inserted, except at the Angles of the Building, as in the PARTHENON and the Doric Portico at ATHENS.

It is remarkable that the strait Mouldings incline forward, both in the external and internal faces of the Entablature. This, according to VITRUVIUS, they should always do in the external Front, to obviate a deception of the eye, to which, if placed upright, they would appear as leaning backward; (s) though it is apprehended his Text is erroneous as to the quantity of inclination, which seems to be too great. It is also observable, that the Members, in the Entablatures and Pediments of the Greek Buildings, are scarcely ever placed perpendicular one over the other, but project somewhat forward, which gives a greater variety to the Profile; and thus the Members, in the front of the Building, appear to the view to be perpendicular over one another, more than if they really were so.

Having thus restored the Entablature, it may not be unacceptable to endeavour to settle also the Species of this Temple, with the Altitude and general Proportions of the Order.

The Disposition of the Dentils and the Ornaments on the Sima, though not corresponding with any of the five Species of Intercolumniations, will lead us to the former; for if one

Diameter

(s) *Membra omnia, quæ supra capitula columnarum sunt futura, id est, epitylia Zophori, coronæ, tympana, fastigia, acroteria, inclinanda sunt in frontis suæ cujusque altitudinis parte. xii. Ideo quod, cum steterimus contra frontes, ab oculo lineæ due si extensæ fuerint, et una tetigerit inam operis partem, altera summam, quæ summam tetigerit longior fiet. Ita quo longior viuis lineæ in superiore partem procedit, refupinatam facit ejus speciem. Cum autem (uti supra scriptum est) in fronte inclinata fuerint, tunc in asperu videbuntur esse ad perpendicularum et normam.* VITRUV. L. iii. c. 3.

Diameter and two thirds of the Column be taken for the Intercolumniation, the Ornaments on the Sima will be repeated eight times between the Centres of the Columns, and fall very regularly, the Dentils thirteen times, and the Columbaria, or Spaces between them, thirteen more, counting the two half Columbaria as one; for these, and not the Dentils, are placed over the Centres of the Columns. These Ornaments, and the Dentils, can be disposed only in this manner with regularity; from which it may be presumed this is the true Intercolumniation. Nor should the want of the Correspondency before mentioned be objected, as it is not found either in the Portico of the Temple of MINERVA POLIAS, the Temple of JUPITER OLYMPIUS, the Temple on the ILLISSUS, the Vestibule of the Stoa at ATHENS, the Temple at IACKLI near MYLASA, the great Theatre at LAODICEA, or in the Temple described in the following Chapter.

The height of the Entablature, which is two diameters of the Column and three eighths, according to the above restoration must be taken for establishing the Altitude and general Proportions of the Order. This multiplied by four will give nine diameters and a half to the Altitude of the Columns, supposing the height of the Entablature to be one fourth. If this Altitude be thought too great, the Steps may be included, which, if the lowestmost be allowed the same height as the middle one, (t) will be all together three fourths of the Diameter of the Column in height: this, subtracted from the nine Diameters and a half, will give eight and three fourths to the Altitude of the Columns; and the height of the Entablature will be one fourth, including the Steps: but, if the Intercolumniation was one diameter and two thirds, a greater height may be given to the Columns; for in the Portico of the Temple of ERECHTHEUS the Intercolumniation is that of the Systylos, and yet the Columns have nine Diameters and one third; and in the Portico of MINERVA POLIAS, notwithstanding the Intercolumniation approaches near to that of the Diastylos, the Columns have nine Diameters: but it should be noted, the height of the Entablatures in both these Temples was one fourth of the Columns including the Steps; also the Entablature of the Temple on the ILLISSUS at ATHENS (of which the Columns did not much exceed eight Diameters) had the same Proportion: so that, if we follow these Examples, the Altitude of the Columns must be fixed at eight Diameters and three fourths, which is about the Mean between the Temple of ERECHTHEUS and that on the ILLISSUS at ATHENS.

FIG. II. The Ornament on the Sima upon a larger Scale, in order to render it more intelligible, and show to greater advantage the taste in which it is executed. The length of it is one foot four inches .01*.

FIG. III. An Architrave and Cornice, taken from Mr. Wood's Measurements of this Temple.

(t) See Explan. Pl. II. Fig. i.

P L A T E XI.

FIG. I. A Cornice found at some distance, to the South East from the Peribolus. The Composition, Proportion, and Taste of the Mouldings, agree perfectly well with the Cornice of the Peristyle, (u) and plainly prove, that it belonged to the same Building, and, as the Dentils are omitted, probably to a Pediment in the front of the Peribolus. The difference between the Ornaments on the Sima, and those of the Cornice before mentioned, will not be objected to, if it be remembered that those in the lateral Cornice of the Temple vary greatly from that in the Pediment. (x)

FIG. II. A Doric Capital and Entablature.

Below the Temple, and contiguous to the South Wall of the Peribolus, is a large level piece of ground, of which the Western end forms a Terrace faced with a Rustic Wall. The Remnants of a Doric Building of white Marble are scattered over this spot, which, being situated in the Centre of the City, is supposed to have been the AGORA. (y) Out of these Fragments are collected this Capital and Entablature; but whether these members belonged to each other, cannot be ascertained. The measures are taken from Stones lying separate, at such a distance as shows they were employed in very different parts of the Building. However, on comparing the Members together, no considerable disagreement is found in their proportions, except in the Mutules, of which the length does not properly coincide with the breadth of the Triglyphs. The Sima was decorated with Lions heads, which are defaced.

As not one of the Shafts of the Columns was entire, or in its place, neither their Diameter nor Altitude could be ascertained; but if two feet six inches and six tenths be taken for the Diameter, their diminution will be one sixth; and if six Diameters and a half for the Altitude, the height of the Entablature will be two ninths and a half; but if Steps are added to the Columns, the height of the Entablature may be made one fourth, the Steps included. The Columns, in the Portico erected by PHILIP of MACEDON at DELOS; and in the Temple of JUPITER NEMEUS in ACHAIAS, (z) have the same proportions. The height of the Entablature in the former is three elevenths of the Column, which differs but very little from this. The Example of the Doric Portico at ATHENS is followed in placing the Capital and Members of the Entablature upon one another.

FIG. III. The projection of the Triglyph from the Naked of the Frize.

PLATE

(u) See Pl. VIII. Fig. vi.

epitylliis adornant; et supra ambulationes in contignationibus faciunt. VITRUV. L. v. c. i.

(x) See Pl. VI. Fig. i. and ii.

(y) Graeci in quadrato, amplissimis et duplicitibus porticibus, foras constituant, crebrisque columnis, et lapideis aut marmoreis (z) This Temple is distant about five hours, a little to the South of West, from CORINTH, and one hour East from a village called S. GIORGIO.

P L A T E XII.

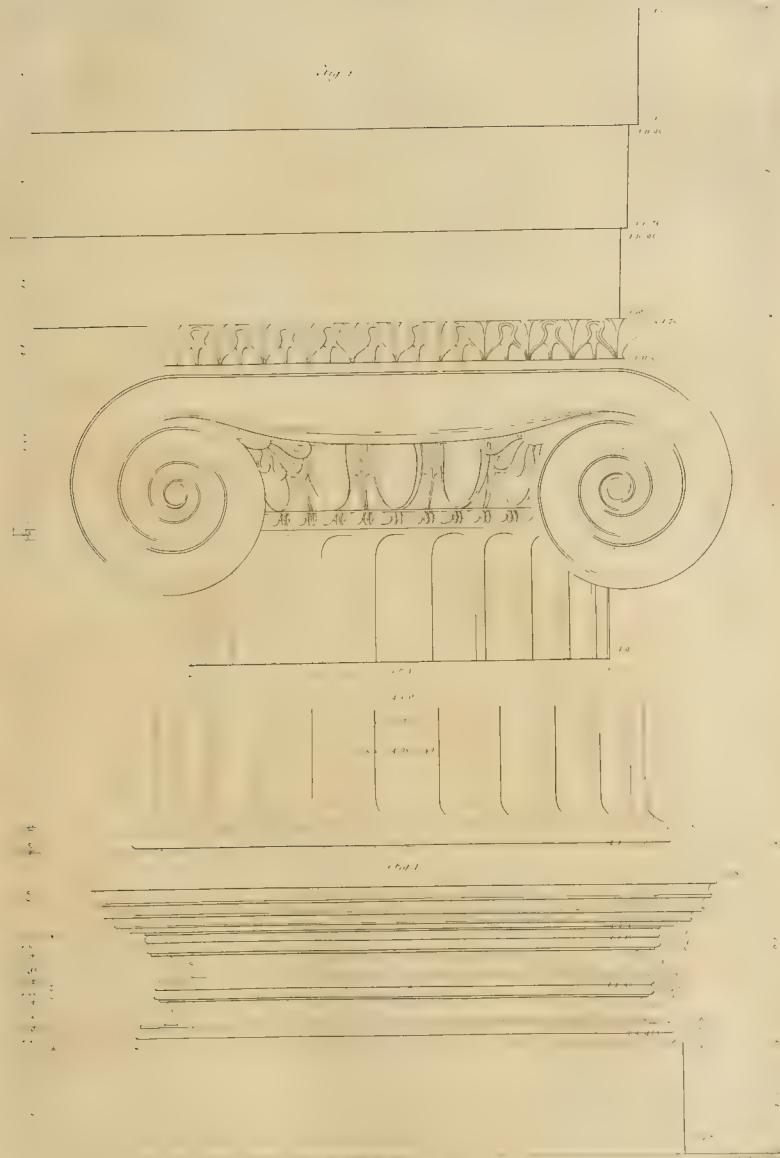
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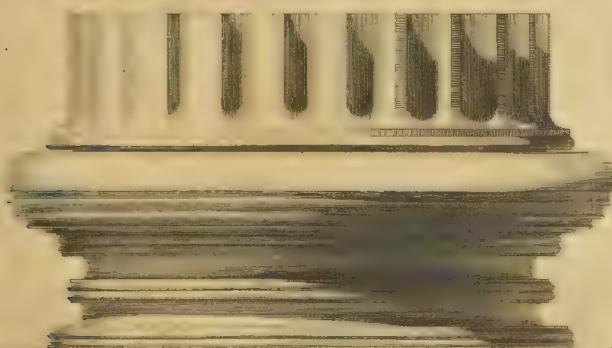
H E A D - P I E C E.

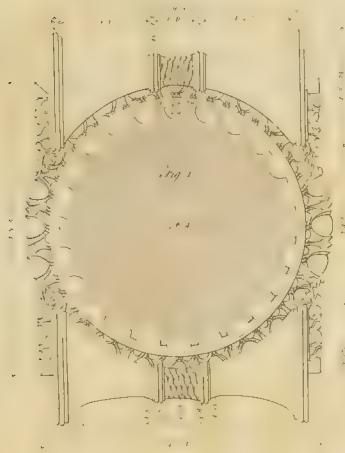
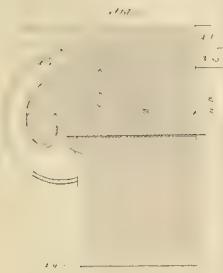
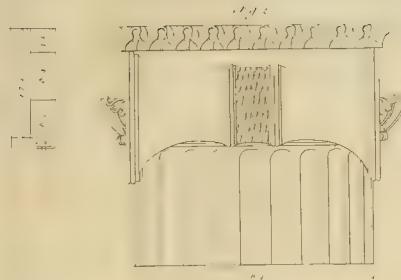
The Angular Capital, which was too much mutilated to be measured.

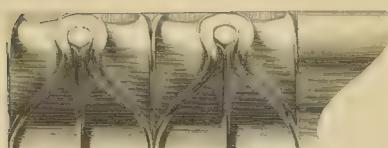
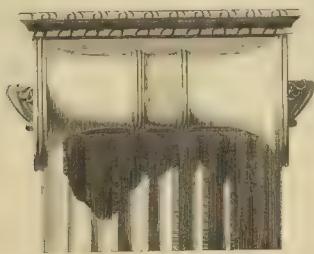


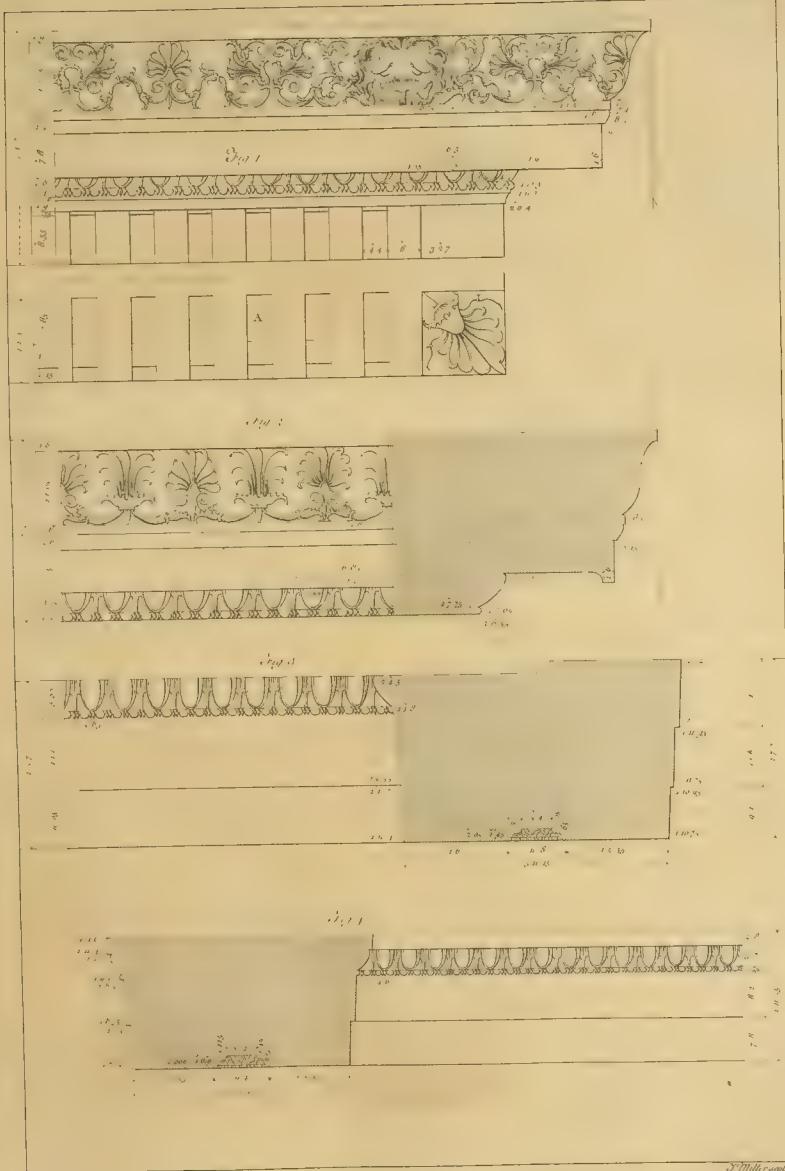


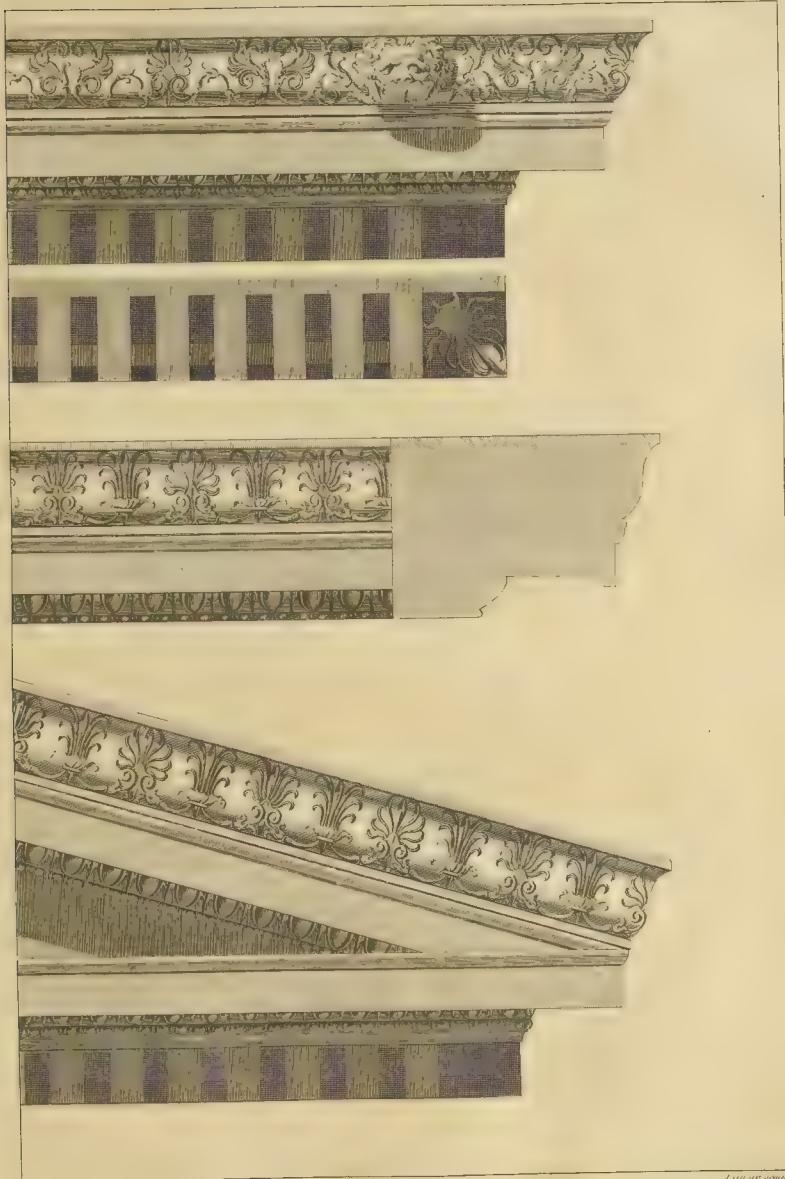












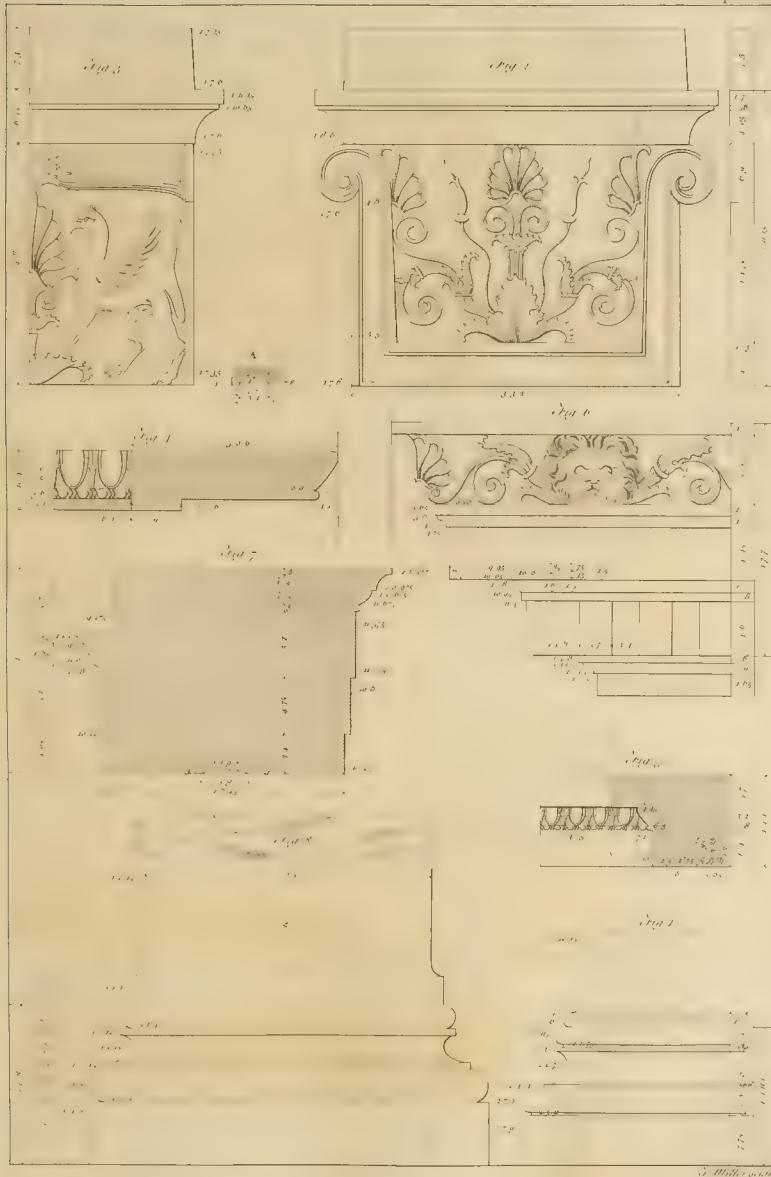




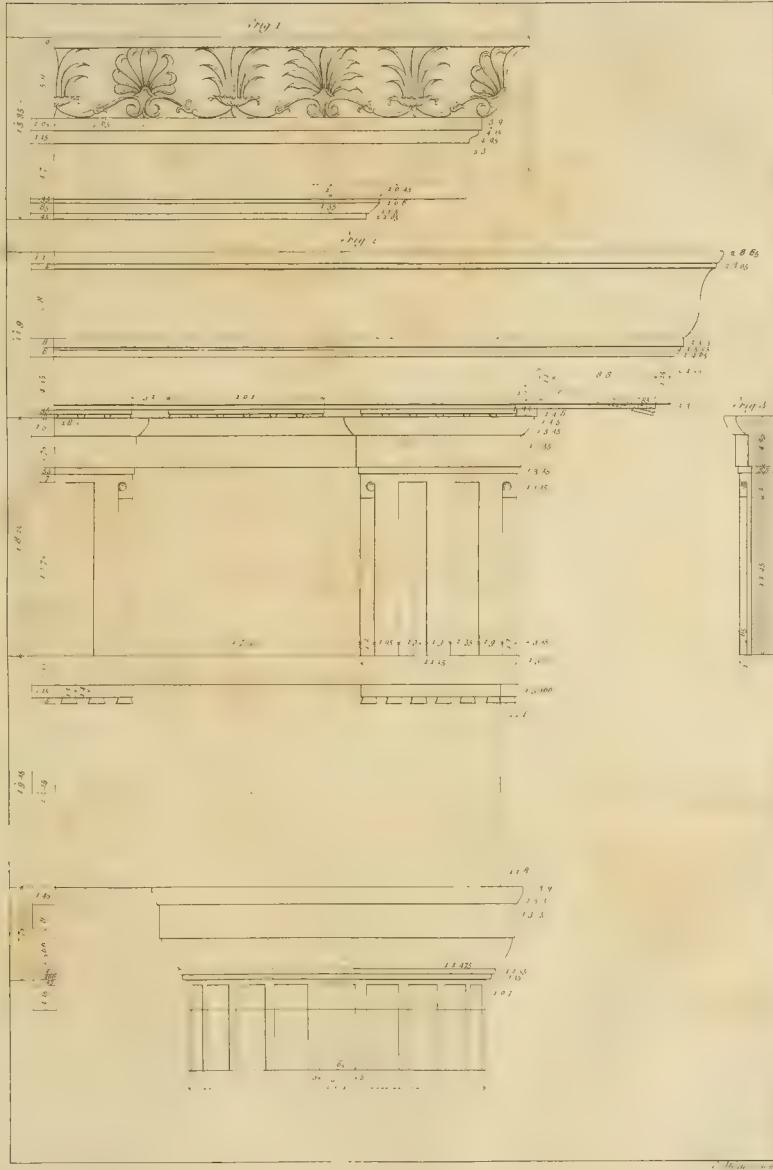


Fig. 2.



Fig. 3









C H A P T E R III.

The Temple of APOLLO DIDYMÆUS near MILETUS.

IN the preceding Chapter we have given a View of the Plain before PRIENE, with a brief Account of the change which has happened between it and MILETUS. We shall now present a very curious View from the latter City toward the Sea, for which we are indebted to Mr. Wood, as also for the following Explanation of the References.

“ A. Part of the Theatre, near to which this View of the MÆANDER was taken. We took the Plan of this Theatre as well as it could be made out, and a View of it in its present ruinous State. It is built on the declivity of a Rock with a western aspect, and on the left side of the MÆANDER, of white stone. It has been large, its construction is solid, and the few scattered ornaments we saw belonging to it were in a good taste; but the remains of it are, too imperfect, and too much choaked up with rubbish, to admit of exact measures. Of twenty five considerable Theatres, which we saw in ASIA MINOR, there is not one built entirely upon a level piece of ground; but advantage has been taken of a slope in which the Seats are fixed.

B. A Turkish Fortress.

P

C. The

C. The Village of PALAT or PALATSCHA, consisting of a few mean houses: one Mosque with its Minaret, and the Fortress, marked in the preceding Letter, shew that it must have been more considerable, even since it has been in the hands of the Turks. There is no doubt, that this was MILETUS. I found that name on five mutilated Inscriptions; and I copied one pretty entire, which takes notice of the Colonies for which MILETUS was famous, and is engraved upon so large a stone that it could not have been removed here easily from other ruins.

D. The MÆANDER.

E. An old Channel, in which the MÆANDER formerly flowed; of those deserted Channels there are others in the Plain.

F. LADE, formerly an Island remarkable as the spot near which the numerous fleets of the Ionians and Persians engaged, as related by HERODOTUS, but at present, a rising ground situated within land, and at some distance from the shore by the encroachment of the Mæandrian Plain on the Sea. This discovery was very obvious to us, when we went from SAMOS up the MÆANDER in a row boat; and it removes some Geographical difficulties, which are, I think, otherwise unsurmountable. When, upon another occasion, I rowed along shore from HALICARNASSUS to the mouth of the MÆANDER, in order to examine the better the Geography of the Coast of CARIA and IONIA, which is so little understood, I was confirmed in my opinion, that the different Accounts of Writers on this head are owing to their inattention to the Changes which the MÆANDER has been constantly making in the face of this Country.

G. The ARCHIPELAGO.

H. The Island of SAMOS.

I. The Promontory of MYCALE, where the battle between the Greeks and Persians was fought on the same day with that of PLATÆA.

K. Hills South of the Mæandrian Plain, which join Mount LATMOS.

L. The Island NICORIA."

The Temple of the BRANCHIDÆ, or, as it was afterwards named, of APOLLO DIDYMÆUS, with the Oracle, was not very remote either by sea or land from MILETUS, (a) being seated on the Promontory called POSIDEIUM, at the distance of eighteen or twenty Stadia from the Shore, and one hundred and eighty from the City; (b) and both are recorded as occupying this spot before, the Ionic migration. (c)

(a) STRAB. p. 634.

(b) Μίλεις δὲ το Ποσειδεῖον το Μίλειον, ἦσαν εὐθὺ το μαντεῖον το Διδύμους ἀποδημοτο το Βραγχίδαις, αναζεχτο, ὅτι, ὁδονοδικα (M. δέ κα κατεδιέται)

Ibid.

Oraculum a Posideio xviii. stadi. MACROB. L. xvii.

The

Posideium Promontorium et oppidum Branchidarum appellatum, nunc Didymæi Apollinis, a littore stadii viginti. Et inde centum octoginta, Miletus Ionias caput---PLIN. L. v. p. 277.

(c) PAUSAN. L. vii. p. 525.

The appellation BRANCHIDÆ was derived from a very noted Family so called, which continued in possession of the Priesthood until the time of XERXES, deducing its pedigree from the real or reputed Founder, and original Proprietor, BRANCHUS. Several of these sacred Tribes flourished in GREECE, and intermixed, as this did, Fable with their Genealogy, raising their Progenitor, to conciliate a greater respect from the people, far above the level of common humanity. The Story told by the BRANCHIDÆ is indeed sufficiently ridiculous; but if the repetition need an apology, it may be urged that one equally extravagant is the subject of a noble Ode in PINDAR, (d) written to commemorate the antiquity and renown of the prophetic Family at OLYMPIA, the once celebrated IAMIDÆ. It is related by VARRO, (e) as follows.

One OLUS, the tenth in descent from APOLLO, after dining on the shore, renewed his Journey, leaving behind his Son SIMERUS. The youth, thus forgotten, was received by one PATRON, who set him to attend the Goats, in company with his own two Sons. These on a time catching a Swan, and a dispute arising which should present it to their Father, began to fight, covering the bird with a garment, which, when mutually tired, they removed, and discovered beneath it a Woman. They were astonished, and would have fled, but she recalled them, and directed that PATRON should prefer SIMERUS to either. Accordingly, on hearing the tale, PATRON caressed him with uncommon affection, and bestowed on him his daughter in marriage. She, during her pregnancy, beheld in a dream the Sun passing down her Throat, and through her Body. Hence the Infant was named BRANCHUS, (ο *Βραγχος*, the *Throat*). He, after kissing APOLLO in the woods, was embraced by him, received a crown and wand, began to prophesy, and suddenly disappeared. The Temple called the BRANCHIADON was erected to him, with other Temples in honour of APOLLO PHILESTUS, (f) and called PHILESIA either from the Kiss of BRANCHUS, or the Contest of the Boys. (g)

Among the Milesian Stories collected by CONON, one, as abridged by PHOTIUS, (h) recorded, that DEMOCLES a Delphian had a handsome son named SMICRUS; that by command of the Oracle

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(d) Olymp. vi.

(e) VARRO. Div. Rer. cited by the Scholiast on STATIUS, L. viii. v. 198.

(f) Φιλέσιος, from φιλει, *scular*, because, as in the Greek narration of CONON cited hereafter, φιλησι... αιτει ερεσθι.(g) The dispute between the Boys seems to have arisen from an equality in years, or their being *δίδυμοι*, *twin*; and from hence may be derived with probability the local names Διδύμοι and Διδύμας.

This Title Διδύμας, given to APOLLO, is very ancient.

Θεορητικος, οι Διδύμοι, ιανηρης, λαζα, άρτη. ORPH. Hymn.
Ναοι οι Διδύμοι ει και μαζίκοι τα Λεωφόροι, τροι έποιη, και τοῦ επιτελείαν την Διδύμην την Χαρινην εχει. LUCIAN. Ηρ. την Αρτην. T. ii. p. 370.Αγρινιον Διδύμοι vocant, quod geminam speciem sui numinis (f. luminis) praesert; ipse illuminando formandoque lunam; etenim ex uno fonte lucis gemini fidere diel et noctis illufrat.
MACROB. C. 17.

It is remarkable, that no mention of this APOLLO is found in HOMER or PINDAR, unless in the Hymns attributed to the former, v. 180. Hymn. in APOLL.

Ω Αρε...

και Μιονέοις ιποτη, ι... τηνη, την ιππη.

(b) Η λγ. Οι Διδύμοις ο διλφος γηπη παιδα εκπρητη Σμικρος (f. Σμικρος) ομηρα...και αυτον εφιλησε ερεσθις Απολλων, εύρη ποιμαν νοία, τοῦτο βαμις Απολλωνος Φιλην (f. Φιλητη) ιδρυσαι. Ο δε Βραγχος εξ Απολλωνος επινεις μαζίκης γεγονος ει Διδύμην την Χαρινην εχει. Και μηχη την κηροτηριον Ελληνικην, ὡν ιεραι μητε Διλφος, κρατιστον θραυλογε... ται το την Βραγχιδων. CONON. apud PHOTIUM, p. 442.

Branchus Theflalus fuit Apollini dilectus, et filius habitus, quem interfectum dolens, templo et divinitate sacravit. Is autem Apollo Milefus dictus—ALEX. ab ALEX. vi. 2.

Branchus, quem ipse suscepit ex filia Iaucis et Sucronis—et hunc pater—mortuum communis templo coli voluit, cuius fuerat ficerdos. BOISSARD. Traictat de Divinatione, p. 107.

Quem suscepit ex iace Sucronis filia—ad superos relatus est communis Milefiorum decreto—unde ipse Deus Branchides appellatus est, p. 136.

patrioique aequalis honori
Branchus—STATIUS, L. iii. v. 479.et intonfi cludet penetralia Branchi,
Nec Clarias hac luce fore, Didymaeque quicquam
Limina, nec Lyciam supplex consultor adibit.

L. viii. ver. 198.

he failed to MILETUS, taking the lad with him, then aged thirteen; that, eager to reembark, he unwittingly left him behind; that a son of ERITHARES a Goatherd led him sorrowing to his Father; that ERITHARES, informed of his family and misfortune, cherished him as his own Offspring; also concerning the Swan, the contention of the two Boys, and the appearance of LEUCOTHEA; and that she bade them command the Milesians to honour her, and to celebrate a gymnic Agon of Boys, for she had been delighted with their contest; that SMICRUS married the daughter of a principal Milesian; that she saw the Vision before described, which was interpreted by the Prophets to be a good one; that the child was named from it, and became the most beautiful of men; that APOLLO, finding him feeding his Flock, was enamoured with and kissed him, upon the spot on which an altar dedicated to him was afterwards placed; that BRANCHUS was inspired by him, and prophesied at DIDYMI, where the Oracle of the BRANCHIDÆ was still confessedly the prime throughout GREECE, excepting only the Delphic. It is likely the Agon believed to be instituted to gratify this imaginary LEUCOTHEA, was one of the Didymæan Games, which continued to be solemnized at MILETUS for many Centuries. (i)

This Account will, it may be presumed, fully satisfy even the most curious in antient Legends, as to the Fables about BRANCHUS, and the love of APOLLO mentioned, as current here, by STRABO; (k) who moreover reports, that at DELPHI, BRANCHUS was affirmed to be descended from the Delphian by whom NEOPTOLEMUS, the son of ACHILLES, was slain. (l) The occasion of this bloodshed is differently represented; but the Geographer conjectures the true motive was, that NEOPTOLEMUS had a design on the Temple, of which the immense wealth was become proverbial even before the Trojan War. (m)

The Ceremonial of a lustration performed by the Prophet BRANCHUS on the Milesians after a Plague, was as follows: he (n) sprinkled the multitude with Laurel-branches, and began a hymn,

Μελπέε, ω παιδες, Ἐκαεγον και Ἐκαεγον.

Sing, Boys, Apollo and Diana. (o)

To which exhortation they replied in certain hard and enigmatical words, like those used at the dismission from the Eleusinian Mysteries. (p)

While he presided over the Temple and Oracle, the Milesians were divided between LEODAMAS and PHITRES, two of the regal line, contending with each other for the dominion. The community,

(i) ΜΙΛΙΤΩΝ ΔΙΑΤΜΕΙΑ. Marm. Oxon.

(k) Εἴσαιδα δι μυστήρια και τα περι τοι Βραγχια, και τοι ερώτα τη Αποδλωσι. STRAB. p. 634.

(l) STRAB. p. 421. See also MERRICK, Tryphiod. p. 133.

(m) Ονδ' ἔτει λαῖςς φέρεις αφίλορος εῖναι πρύτανις Φοίνικες Αποδλωσι. HOMER.

(n) CLEMENS ALEX. p. 674.

(o) Μελανδριος (l. Leandrius) scribit Milesios Αποδλωμι οὐλη pro salute sua immolare. Pherecydes refert, Thesea, cum in Cretam ad Minotaurum duceretur, vovisse pro salute et reditu suo Απελλοις οὐλη και άβημαι οὐλη. MACROB. L. i. c. 17.

STRABO also mentions, that the Milesians invoked APOLLO by the title ULIUS, as God of Health. P. 635.
APOLLO DIDYMÆUS, on a Milesian Medal, holds in his right hand the image of DIANA; on others she is sometimes seen alone; and on many, joined, as in the Address of BRANCHUS, with her Brother.

(p) POTTER, V. i. p. 391, 393.

Community, wearied with faction, decreed, he should govern who proved the greatest Benefactor to the Public. PHITRES returned unsuccessful from the war allotted to him; but LEODAMAS overcame the Carystians, and took their City. On his arrival at MILETUS he sent to BRANCHIDÆ, as the Oracle had commanded, a captive Woman with a Child at her breast, and many other Offerings, the tenth of the Spoils. This Woman was much esteemed by BRANCHUS, who adopted her Son. The Boy grew up, as favoured by some Divinity, and possessed an understanding superior to his years. He was appointed to be the bearer of the Prophecies, and named EVANGELUS (*The good Messenger*) by BRANCHUS, whom he succeeded (q) in his Office. He was the Founder of the Milesian Family called from him the EVANGELIDIÆ.

It may be remarked here, that though some other Deities were also regarded as prophetic, APOLLO was principally renowned for the frequent use of this talent. Hence he is distinguished by the fly derider, LUCIAN, (r) as one of the many Divinities, whose lot was far from being so easy and happy, as HOMER had represented: for, says JUPITER, “undertaking a very troublesome occupation, he is almost deafened by the multitudes crowding to consult him. Now he must be at DELPHI, soon after he hurries to COLOPHON, then away to the XANTHUS, then runs to CLAROS, then to DELOS or the BRANCHIDÆ; in fine, wherever a Prophetess, after drinking from the sacred Fountain, chewing Laurel, and shaking the Tripod, commands him to be present, it behoves him instantly to attend with his responses ready, or he will be undone.” This multiplicity of busines requiring order as well as dispatch, the God had stated times of audience and reply at the Oracles to which he belonged; being regularly in waiting on fixed days and hours, at particular seasons, when at his own option; for instances remain, in which he was forcibly compelled to exercise his faculty, in compliance with appellants too rude, irreverent, and boisterous, to admit the civil excuse either of his indisposition or absence.

But omitting the supposed agency of his fictitious Godship, it is probable that BRANCHUS, before he crossed over to MILETUS, had been initiated into the mysteries of the gainful craft so successfully established in his native Country; and as the juggle introduced by him strongly resembles that practised at DELPHI and other Oracular Temples of APOLLO, it is not unlikely that a mutual consciousness and intelligence subsisted between their respective Managers.

The mode of consultation instituted here was attended, besides expense, with much ceremony and delay; the former adopted to give solemnity, the latter contrived to gain time for consideration, and to prepare the answer. The Prophetess indeed appears to have sustained a very unpleasant character in the Farce, if, with her bathing, she really fasted, as was asserted, for three entire days (s). At length, the previous rites being ended, she, bearing the wand

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given

(q) CONON apud PHOTIUM, p. 451.

(r) LUCIAN. Δις καῖγορεματ. T. ii. p. 792.

(s) “Ἐγερο δε το των χρηστηρων διαβολος και επιγειδος τοι πολεμειει, ειδη μαδια, πηρι ύ τα τοιων αποθρανεις” “οι δ' ίδιοι πινεις, καθαπτι ί ει Καλοφιηρις τη Κλαιρι” οι δε, ελαιοις παρακαθηται, οι αι ει Διαδοις Σεργηζεαις οι δ' ει δειλια αιμαζεμοι, καθαπτι αι ει Βραγχιδαις πριν θειαις.” Τρια δε τοιων δικηματων χρηστηρων εργασιουσας, υπ' οι μωις

ειλαζε, πολυ γηρ πλειστα ίπερχε τα παραλεπτορανα* αλλ' επι προηγει των αδλων ταινια, και αμα ί ισια εργαζει, ισιαν αι μιδαστις περι τη τροπη, Φημι της θεων αιδρυτοις επιπτεμενοι μαζιναι, δια το δι πρεσβειο τωνοι---

Και μη ήγε ει Βραγχιδαις γυν χρησιμοις, ειδη βαθεις οχυτα τη προηγει όντο Σιν τινος παραδεσιας πληρωται της θεων αυγης, ειδη επι αξιων καθημην προληψι τη μιδαν, ειδη της ποδας η κραστενον τι τρηγυρα τη θειαι, η ει τη δειλια αιμιζεμαι διχται των θεων, ειδη απαντων τοιων επιπλευτια παρασκευαζεμαι προς την ιποδοχην εργαζει αιδη μιδαστεμεναι.

given by the God, was believed to be filled with divine light; foretold futurity, fitting on the Axle of a Wheel; or received the Deity, while enveloped in the steam arising from the Fountain; or on dipping her feet, or a certain hem of her Garment, into the water. Possessed and solaced by this inward light, she tarried a long while in the Sanctuary. The expecting Votary propounded the question to be resolved, and the God was feigned to vouchsafe utterance through the organs of the inflated Female.

APOLLO, both at BRANCHIDÆ and DELPHI, displayed his prescience verbally. The talent of extemporary versification was supposed to be derived from him, and the PYTHIA for many Ages gave her responses in verse; but profane Jesters affirming that of all Poets the God of Poetry was the most wretched, she consulted his credit by condescending to use prose; and these replies were converted into Metre by Bards (*t*) serving in the Temple. From the specimens yet extant, we may safely pronounce the Genius of the God to have been as contemptible in Asia as in GREECE, disgracing in both the heroic measure, (*u*) the chief vehicle of his predictions: and there likewise he seems to have retreated behind a Substitute; for, in an Inscription (*x*) relating to this Temple, we find the Prophet and Poet recorded as distinct persons.

That he acquired a very early and extensive reputation at BRANCHIDÆ, is evinced by antient History.

When NECHO, King of EGYPT, had obtained a victory over the Syrians, followed by the capture of a great City, he would not change his raiment before he had consecrated a portion of the spoils to APOLLO, and transmitted them thither. (*y*)

CROESUS, when he meditated to invade CYRUS, and consulted the Oracles, did not omit this. (*z*) The Answer only of the Delphic was remembered when HERODOTUS wrote; (*a*) but the King, profusely munificent on that occasion, dedicated his choicest treasure, sending thither, as HERODOTUS was informed, (*b*) similar gifts and equal in weight to those he consigned to DELPHI.

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Δολο. οὐ ταῦ τοῦ θεοῦ πλῆθος, καὶ οὐ θεοῖς της δόσης ἀγιότεροι,
καὶ οὐτε σύντομοί τοῦ της κηρυκρίδας θεοπειραστοί, ταῦτα λόγῳ της
προσδιδότο, καὶ οὐτε ὅλη ἡ πόλις αὐτούς, καὶ οὐτε αδέσποτοι αὐτοῖς διαδίδονται,
καὶ οὐκέτι, ὅλη της Οὐλῆς καὶ περιφερεῖς της πολεως καρούσι καὶ γαρ αὐτα
ποια παραβολῆς της θεοῦ οὐδὲ παραγενεθεῖσα, καὶ παρεστοῖς ἐξαίρεσιν επιδιδί-
κησιν, επιτυχοῦσι θεοπειραστοί, οἷον πρότερον καὶ εἰς τοῦ συνδικοῦ φρίσκεσθαι, καὶ
εἰ αἴτιος της πολιορκίας της αὐτοῦ της ποληγούσης, ἵστητο τοῦτα προσδιδότες,
χειροῖσιν από της τοῦ θεοῦ αποδαίνειν, τον αὐτὸν καὶ την πόλην, καὶ την γῆν
αὐτοῦ, καὶ την μαρτυρίαν ἡλεῖ. IAMBLICHUS, C. xi.

“ Αλλὰ γάρ σαμαρα, Φρέσι, Σε κηρύξαι τοιαῦτη φωνῇ, ώθε τοιούτο πειθοῖ,^z
Καὶ ταῦτα δέ οὐδὲν καὶ σφόδρα εὐκαλαθρονθήσεται, λατρεῖσθαι γαρ προς αὐτον
(Κύρον, ὅτι) κηρύξαι ὁ πειστήκειος, πατρὸς Ἐλλήνων πατρὸς θεοῦ, οὐ Πειθοῖς εἰσ
δέ οὐτε τοιούτῳ φωνῇ της Πειθοῦς, οὐ τοῖς Μιλῆσι γαρ την προσδιδόται.
Εἰ τε δέ τοις γράμματος περὶ τοιούτων διειστεθεῖσιν οὐ Σιρεῖς, οὐ Πειθοῖς, οὐ δέ Διδύμους,
τοιούτοις τοιούτοις, οὐ τοῖς γράμματος Ἐλληνικοῖς Σιρεῖς. ORIGEN CONTRA
Celsus, p. 55. Edit. Cant.

(*z*) S. R. M. L. x. p. 419.

(*u*) Herois efficit versus interrogationibus consonos, ad numeros
et modos plene conclusos: quales leguntur Pythici, vel ex ora-
culis editi Branchidatum. MARCELLIN, L. xxix. c. 1.

Necon et memini pedibus quater his repetitis,
Hymnum Battidem Phœbo cantatice Jovique,
Pastorem Branchum: quom captus amore pudico
Facidicas fortes docuit depremere Ocean.

TERENTIAN. de Metris, V. 165. Hexametrum,
apud Poetas Latin. V. ii. p. 1259.

(*x*) CHISH. p. 91.

(*y*) He reigned ante Ch. 616. HEROD. L. ii. c. 159.

(*z*) Ante Ch. 549. HEROD. L. i. c. 46.

(*a*) HEROD. L. i. c. 47.

(*b*) HEROD. L. i. c. 47. A Catalogue of the Delphic Offerings
may be found L. i. c. 92, 51, 54, with the weight of several,
which, being reduced to the English standard, will give in part
the value of those dedicated here. Another of his Offerings is
recorded L. i. c. 38. And see STRABO concerning the Delphic
Treasury, p. 420.

In the following Anecdote, indeed, our God appears with far less dignity and importance. **PACTYAS** (c) had induced the Lydians to revolt from **CYRUS**, but fled, on the approach of an army, to **CYME**. The General demanding the fugitive, the Cymæans demurred, resolving first to consult this Oracle, even then very antient, and commonly frequented by the Ionians and **Æolians**. The Messengers, asking what conduct with regard to **PACTYAS** would be most pleasing to the Gods, were answered, a compliance with the Persian. The multitude, on their return, was disposed to obey; but **ARISTODICUS**, a principal citizen, prevented it, until the response should be confirmed. **ARISTODICUS** now went and propounded the question, “ **O King, PACTYAS** a Lydian, “ dreading a violent death from the Persians, fled to the Cymæans, who are required to surrender “ him back; but we, though in awe of the Persian power, yet have feared to do it, until we “ obtain undoubted counsel from thee.” **ARISTODICUS** was displeased with the reply, and going round about the Temple, as he had predetermined, seized the Sparrows and Birds from their Nests, when a voice, it was said, reached him from the Sanctuary, “ Most impious of Men! “ how darest thou to plunder the Suppliants from my Temple!” But he replied, “ **O King!** “ dost thou interpose for these Suppliants, and yet command the Cymæans to deliver up that “ Suppliant?” It was answered, “ Yes, that for your impiety ye may speedily perish, nor come “ again to the Oracle on such business.” This Dialogue being reported, the Cymæans sent away **PACTYAS** to **MYTILENE**, in order to avoid the divine vengeance, which, it was supposed, would attend the giving him up; or a siege, which, it was apprehended, would be the consequence of detaining him.

The treasure consecrated by **CROESUS** was so considerable, that when **HISTIÆUS**, by a messenger from **SUSA**, advised the Milesians to revolt from the Persians, and all were willing, **HECATÆUS**, the Historian, after enumerating the Nations over which **DARIUS** ruled, enlarging on his power, and dissuading them without effect, counselled, (d) that they should endeavour to secure the dominion of the sea; which, as their naval power was weak, he saw no method of attaining, unless by applying these riches of the Temple to that end; a measure, from which he hoped much, besides the supplying their necessities and depriving the enemy of such valuable pillage: but the proposal was rejected.

The Persians, under **XERXES** the son of **DARIUS**, afterwards depoiled the Temple and Oracle of all their wealth, (e) setting fire to this and the other Temples, except at **EPHESUS**, and urging, as an example, the treatment which **SARDIS** (f) had experienced from the Ionians, when in their possession. This monarch was particularly angry with the Milesians, (g) believing they had behaved ill designedly in the sea engagement with the **ATHENIANS** at **SALAMIS**.

The **BRANCHIDÆ**, who sided with the Persian, became on his miscarriage the voluntary companions of his flight, (h) to avoid the punishment due to their treachery and sacrilege.

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(c) **HEROD.** L. i. c. 157.(d) **HEROD.** L. v. c. 36.(e) **HEROD.** L. vi. c. 7.(f) **HEROD.** L. v. c. 102.(g) Τέλος δὲ αἵτινας επενεγκατέστησαν οὐρανοῖς Αἴγαναις
οι τῇ Ἑλλαδὶ επομάχουσαί τις, τοις χαλκεοῖς οὐλαῖς Αποδῶντα τον ο Βραγχίδαν
καὶ τοι μηδὲντες εμελέτησαν χρονι τιλενοῖς κατατημένοι Μίλετοις, **PAUSAN.**
L. viii. p. 694. See **JUSTIN.** L. ii. c. 12.(h) **STRAB.** p. 634.

It is likely the Milesians were too much impoverished and depressed to attempt directly the restoration of their Temple; nor is it certain when they began to rear the Fabric now in ruins. But the Architects were PEONIUS an Ephesian, and DAPHNIS of MILETUS. The former, with DEMETRIUS a servant of DIANA, was said to have completed her Temple at EPHESUS, which also was of the Ionic Order, and had been planned, but not finished, by CTESIPHON the Cnossian, and his Son METAGENES, the Authors of a Treatise on it:

The Age in which PEONIUS flourished, some perhaps will imagine, may be discovered from the history of the Ephesian Temple. But it should be remembered, the Edifice he completed was that which was begun or intended in the reign of CROESUS; for many of the Pillars were presented by him; this being the Temple which rose on the contribution of all ASIA, and was two hundred years about; as also, that spared by XERXES, and of which STRABO declares, CHERSIPHON was the original Architect, that it was enlarged by another Person, and finally burned by HEROSTRATUS. This event happened on the night when ALEXANDER was born. The Ephesians displayed great zeal for its immediate restoration, felling the old Pillars, and bestowing even the ornaments of female dress, to render it superior in magnificence to the other: and this was the structure, of which ALEXANDER offered to defray the whole expense for the honour of inscribing it. The Architect was the famous Projector who proposed to ALEXANDER, after perfecting this Temple, to form Mount ATHOS into a Statue of him, in the attitude of making a libation, with a river issuing from a beaker in one hand, running into a patera held in the other, and then visiting two Cities to be founded one on each side. (i) PEONIUS therefore is to be placed toward the end of the two hundred years above mentioned; but it is not exactly known when that term commenced or expired.

The Artist, who made the Statue, flourished in the ninety fifth Olympiad, (k) or about one hundred and twenty four years after XERXES destroyed the Temple, twenty two before ALEXANDER's Expedition, and three hundred and fifty six before the Christian Era.

This

(i) See STRAB. p. 640. In VITRUVIUS the name of the Architect who made this proposal to ALEXANDER is DINOCRATES.

Id autem opus (templum Jovis Olympii Athenis) non modo vulgo, sed etiam in paucis a magnificienti nominatur. Nam quatuor locis sunt aedium sacrarum marmoreis operibus ornatae dispositiones, a quibus proprie de his nominations clarissima fama nominantur. Quorum excellentiae, prudentesque cogitationum apparatus suspectus habent in Deorum fessimonia. Primumque aedes Ephesi Diana Ionico genere ab Ctesiphone Cnossio et filio eius Metagene est instituta, quam postea Demetruis ipsius Diana servus, et Peonius Ephesus dicuntur perfectissime. Miletii Apollinis item Ionicis symmetris idem Peonius Daphnisque Milesius instituerunt. Eleusinae Cereris et Proserpinæ.—In Afty vero Jovem Olympum.—VITRUV. Pref. L. vii.

Dipteros autem est stylus et prona et postico, sed circa aedem duploves haec ordines columnarum, ut est aedes Quirini Dorica, et Ephesia Diana Ionica a Ctesiphone constituta. L. iii.

Magnificentia vera admiratio exclar templum Ephesie Diana, 200 annis factum a tota Asia.—Operi praeiust Ctesiphon Architectus. PLIN. L. xxxvi. c. 14. p. 740. Laudatus est et Ctesiphon Cnossus aede Ephesie Diana admirabilis fabricata. L. vii. p. 395.

Two Manuscripts have, in the above passages, CRESIPHON, or

CHRYSPON, or CRESIPHON. The Greek Codices of STRABO seem to have retained the true reading, CHERSIPHON. PHILANDER.

Jam tum (sub Servio rege) inclutum Diana Ephesie famum: id communiter a civitatis Asia factum fama ferebat. LIV. L. i. c. 45.

Κροτύ δε τοις αναθηματα της Εφέσου, αι τε βοη αι χρυσει και την κινη αι πολλαι. HERODOT. L. i. c. 92.

(k) Nonagesima quinta Olympiade floruerunt—Canachus—Centesima quartadecima Lysippus fuit, cum et Alexander Magnus.—Ita diffinitus celebrerrimorum aetatis, infinges raptim transcurram, reliqua multitudine paucis dispe:sa.—Canachus, Apollinem nudum, qui Philistus cognominatur in Didymæo, Æginetica aeris temperatura: Cervumque una ita veltigiis suspendit, ut lumen subter pedes trahatur, alterno morbi digitis calcetque retinentibus solum, ita vertebrato dente utrisque in paribus, ut a repulsi per vices refilatur. Idem et Celestionas pueros fecit. PLIN. Hist. Nat. L. xxxiv. p. 649, 655. Edit. Delph.

Altius vi:ibus mox digitos mox calcem credas hærente solo: dentes ita sunt vertebratis ossibus similes, mollesque ac flexiles in utrisque partibus, f:or dextris f:ove fimbriis, ut si unum pellas statim alii per vices, bac eft, si levos pellas, dextris, si dextras, levi regnent. Interpres in loc.

This very eminent Master was a Sicyonian, named CANACHUS, and a Scholar of POLYCLETUS the Argive. (l) Several of his Works are on record, as the Boys riding a single Horse; (k) one of the Images representing the Worthies who with LYSANDER acquired renown at *ÆGOSPOTAMOS*, in the Delphic Temple; (m) the Statue of BUCELLUS, the first Sicyonian who conquered as a Pugil among the Boys, at OLYMPIA; (n) and a Statue of VENUS, at SICYON, in gold and ivory. (o) He worked in marble also, (p) as well as in these precious materials; and had a Brother, named ARISTOCLES, who was little inferior to him in reputation. (q)

The APOLLO DIDYMÆUS, or PHILESIUS, as he is sometimes styled, was formed in brafs of *Æginetic* temperature, naked, (k) and, as represented on Medals of AUGUSTUS and CALIGULA, holding a Lyre. By him was a Stag ingeniously balanced and contrived, (k) which on a Medal of BALBINUS he bears in one hand, with his Temple in the other. The APOLLO ISMENIUS at THEBES was executed by the same CANACHUS, in cedar, and resembled this at DIDYMI so much, that PAUSANIAS remarks, it was easy for one who had seen either, and heard the name of the Master, to pronounce by whom the other was made.

With what magnificence and prodigious spirit this new Edifice was designed, may in some measure be collected from the present remains. STRABO has termed it “the greatest of all Temples,” adding, it continued without a roof on account of its bigness; PAUSANIAS mentions it as unfinished, but as one of the wonders peculiar to IONIA; and VITRUVIUS numbers this among the Four Temples which had raised their Architects to the summit of renown. (s)

It is remarkable, the vicinity of a Spring was deemed a necessary adjunct to the Oracular Seats of APOLLO; and when those failed, he was supposed to forsake these. Hence their mutual coexistence is insisted on in a response (t) given by the God concerning the silent Oracles, in which he declares that innumerable divine Oracular Sources had burst forth on the surface of the Earth, both Fountains and whirly Exhalations: and some the Earth opening had again received into its bosom, and some in a long series of years had perished; but that APOLLO still enjoyed the inspiring Mycaleian Water in the recess of DIDYMI, with the Delphic, and that at CLAROS. (u)

Of the three Springs which remained, as asserted above, the unabsorbed property of the God, the Castalian has been so much celebrated, that its extraordinary qualities are very generally

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known.

(l) PAUSAN. L. ii. p. 134. L. vi. p. 483. L. vii. p. 570.

(m) PAUSAN. L. x. p. 820.

(n) PAUSAN. L. vi. p. 483.

(o) PAUSAN. L. ii. p. 134.

(p) PLIN. L. xxxvi. p. 731.

(q) PAUSAN. L. vi. p. 459, 473.

(r) PAUSAN. L. ii. p. 134. L. ix. p. 730.

(s) STRAB. p. 634. PAUSAN. L. vii. p. 533. VITRUV. Pref. L. vii.

Εὐλογεῖν πῆγαι τε καὶ αεθαλεῖα δινεῖται·
Καὶ τα μηνικά χρονίστι ὑπαὶ καλπούσιν εἰσεῖται
Αἴτια γενια χωνεύται δ' ἀλλει μυριούς αιώνα.
Μηνὸς δ' Ήλιος Φωτιμόρφης πεντέλιον εἰσεῖται
Ετος Διδύμου γυναικίς Μιλανήν πεντέλιον ὕδωρ,
Πλ.Σενα, τ' αὐτοῖς τέσσαρα θεαὶ Πλαταιόστιν αιώνα,
Καὶ κρητικὴ Καρπεῖν, τρίχυ σύμμα φοιβάδος φρένη.
EUSEB. Præp. Evang. L. v. c. 26.

(t) Hence these three Oracular Seats are jointly noted by the Geographer, as distinguished by his frequent presence.

Το πάρος Π.Σενας Στενο πεδοφόρο—
Νερο τ. ιπρίζε, έξι πολλάκις αύτος Απολλων
Η ατο Μηνός, η εκ Κλαρε πρώτη βίβληνος
Ἴτισσος χωνεύτης απαλυίστας ἀρμα Φωτιμός.

DIONYS. Perieg. v. 445.

(s) Περι την εκδελοποίησιν χρυσοποίησιν εργαστικούς; ή Απολλων.

Αρφή δε Π.Σενα οι (l. και) Κλαρε (ιι omittend.) μανιταλία Φωτις
Αιώνεται φάσις ἡμετέρη Σεμιούστοιο εργασιας.

Μυρια μη γενιτη μαντία Σεμιελα μηδ

known. The Clarian seems to have rivalled it in the claim of poetic energy, though less liberal in the communication, the Priest only partaking of it. This personage was usually unlearned, and ignorant of metre; yet after hearing solely the number and names of the Consulters, going down into the cavern, and drinking of this hidden Fountain, he uttered answers composed in verse upon the Subjects mentally required by each. He was taken from certain Families only, and mostly of MILETUS.

From the Usages before described as introductory to the act of Prophecy at BRANCHIDÆ, it appears that water was sometimes applied there in a different manner, though for obtaining the same end; and, if the Prophet did not drink, yet the divine enthusiasm was supposed to be derived from this Mycaleian Fountain, as it is called, being fabled perhaps to have its source on Mount MYCALE, as a water was by the Port PANORMUS, (x) against BRANCHIDÆ, which, they affirmed, emerged there, after passing, like the ALPHEUS, through the intermediate Sea: for CALLISTHENES, the Historian, (y) after relating that the Prophet of JUPITER HAMMON, contrary to the usual mode, had answered ALEXANDER in words, that he was the Son of JUPITER, asserted, that the Oracle at BRANCHIDÆ having been forsaken by APOLLO, and the Fountain dried up, from the time XERXES pillaged the Temple, the latter had then flowed anew, and the Milesian Embassadors going to MEMPHIS reported many Prophecies concerning the divine Birth of ALEXANDER, his future Victory at ARBELA, the Death of DARIUS, and other great events to come.

The judicious STRABO marks this narration as extravagant; and indeed it may be asked why the Milesians, if their Oracle was then thus prescient, were either so inattentive to it, so irreligious, or ill advised, as to exclude this ALEXANDER, (2) even though admitted by the other Ionian Cities, until his Gallies arriving, and the Macedonians preparing to storm, they endeavoured to escape some in skiffs, some on their bucklers to the Island once before the City, as seen in Plate I. but were intercepted at the mouth of the Port; about three hundred only getting to it. ALEXANDER, to reduce these, sent Vessels provided with Ladders to enable the Soldiers to ascend the Shore, then steep; but on observing they were ready to undergo any extremity, he pardoned them for their bravery, and received them into his service. (a)

The BRANCHIDÆ, who fled with XERXES, had been permitted to settle among the BACTRI, in a region remote from GREECE and the dread of punishment. (b) They encompassed their Town with walls, and called it by their own name. ALEXANDER, surmounting every obstacle in his way with a rapidity next to incredible, arrived here in five years (c) after the taking MILETUS. Their posterity still retained the primitive manners, but were become double-tongued,

(x) PAUSAN. Eliac. A.

Milesiorum legatos Memphim profectos multa responsa attulisse,---
Interpres.

(Ὁ. Οὐχὶ ἀπει τὸ δεῖπνον, καὶ βραχὺς ταῖς αποθεσίαις διελέγοντα
αὐτὸς ἀπει καὶ συμβολοῦ το τελεῖον. Προσχρήστης δὲ τοῦτον ἐκαλεῖ
Σερ., ἀλλά το Απειτόν το βραχὺς μαδίνων εὐλεπτόντος, εἴ δὲ
τοῦτο εἴη τόπος τον βραχύτην επειδόντος εἰπεῖ περιτάσσων, εὐλεπτόντος
δὲ τον τον αρχ., οὐδὲ προν απειχει, καὶ μαδίνων πολλὰ οι μιλιτάρι-
πεινοί *** κακοῦτοι οι Μιλιτάρι το ειδον ρονούτο το ελεφαντοπόδη-
λαι, καὶ επειδόντων προφάσια ποτε, καὶ το διάριν Σερ. Σερ. — STIKAD
γρ. 914. Et fons defecit; et hunc tunc denuo fecuruisse, e

(a) Sample n. 625

(c) FRINSHAM. Suppl. to *O. CURTINS*

(b) STRAB, p. 517.

(c) Ann. *Æstat.* 28. *Imperii* 2. *Ante Ch.* 328.

tongued, not speaking either the language of their Progenitors, or that of the Country in which they now lived, with purity. They received the King joyfully, surrendering their persons and City. But ALEXANDER, knowing the old grudge, commanded the Milesians who served in his Army to be assembled, and referred to them the consideration, which should preponderate, whether the memory of the antient injury done by the BRANCHIDÆ, or a regard for their original extraction. They varied in opinion, and it was signified that he would determine. The following day, Deputies attended on him from the BRANCHIDÆ. He ordered, they should accompany him, and entering the Gate with a light-armed Party, directed the Phalanx to surround the Walls, and, on a signal being given, to pillage this receptacle of Traitors, putting all to the Sword; which they did, unresisted, regardless of the conformity in language, of intreaty, or supplication; and demolished the consecrated Groves, dug up the foundations, and erased even the vestiges of the Town, so that the site remained a bare solitude and barren waste. (d) The warmest Advocates for ALEXANDER have censured this severity as misplaced; falling not on the real transgressors, but their guiltless descendants, who had never seen MILETUS, much less betrayed the Temple to XERXES. (e)

As to the silence of the Oracle when deserted by the BRANCHIDÆ, it probably continued only until the damage then sustained was so far repaired as to enable new Managers to resume the craft. And this had been accomplished before ALEXANDER got possession of MILETUS; for then a Macedonian Soldier, named SELEUCUS, (f) who proved afterwards one of his successors, curious of futurity, was said to have consulted concerning his return, and to have received for answer,

Μη σπεύδε Ευρωπήν, Αστιν τοι πολλούν εμεναν.

Haste not to Europe, Asia is far better for you.

And on asking about his death,

Αεγος αλευρενος, το πεπεμψενον εις έλος ήξεις.

Ει δ' Αεγει πελασταις, τοις κεν παρα μοισαν οδοις.

Avoiding Argos, you will attain your defined age; but if you go to Argos, you may perish by a violent death.

The latter reply made him solicitous in his enquiries after places so called, and cautious not to approach them; the former seeming verified by the exalted station he enjoyed in ASIA, as it was finally confirmed by his death, for passing over into EUROPE in the seventy third year of his age and the forty second of his reign, he was killed at LYSIMACHIA. One instance of the piety for which he is celebrated, and of his regard for the Temple at BRANCHIDÆ, was this, that he restored to it a brazen image of the God, which in the time of XERXES had been carried away to ECBATANA in MEDIA. (g)

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The

(d) Q. CURT. L. vii. c. 5. AELIAN. Fragm. p. 790. Edit. 1685, and SUIDAS in Βραγχίδαι.

(f) APPIAN. Syriac. p. 198, 207, 208. Edit. 1670.

(e) PLUTARCH. p. 557. T. ii. Edit. Paris.

(g) PAUSAN. L. i. p. 39.

The two Kings and Brothers, SELUCUS and ANTIUCHUS, displayed a like disposition in their veneration for this Deity, and munificence to his Temple; as appears from a curious record copied by Consul SHERARD, who visited this spot in 1709, and again in 1716, published by CHISHULL (b) It was inscribed on a square piece of marble, beneath a shed, on the North side of the Temple; and is an Epistle of King SELUCUS to the Milesians, with a Catalogue of the royal donations which accompanied it; the Cups, Bowls, and Utensils, of various sizes and denominations, of gold and silver, exceeding in value one thousand three hundred and fifty pounds Sterling; besides precious Incense and costly Ointments, of which no estimate can be made, and the dedication of twelve Altars, with a thousand Victims for sacrifice: the occasion being the unexpected safety of SELUCUS when supposed to be killed in battle; together with a peace for ten years, agreed on between them and PTOLEMY EUERGETES. (i) DEMODAMAS also, their General, after penetrating beyond the borders of the SOGDIANI, where ALEXANDER had founded a third City called by his name, and Altars were placed by BACCHUS, HERCULES, SEMIRAMIS, and CYRUS, as memorials of the extent of their Expeditions, remembered, thus afar off, the favourite Deity of his Masters, and on the mutual boundary of the Persian and Scythian territories, erected his Altars to APOLLO DIDYMÆUS. (k)

Among the benefactors mentioned in another Inscription, is PRUSIAS the third, surnamed CYNEGUS, or *The Hunter*, King of BITHYNIA, who dedicated (l) certain First-fruits, probably of the Attalic spoils, as the learned CHISHULL conjectures; the royal Pillager, who had carried off ÆSCULAPIUS on his own shoulders when he sacked PERGAMUS, hoping, it is likely, to compensate for his impieties there by his liberality here. The share which this APOLLO was reputed to have had in his prosperity, with the veneration shown by his Successor for so propitious a Deity, is commemorated in verses addressed to his Son NICOMEDES by SCYMNUS the Chian. (m)

Such were the Offerings of antient Art, with which this Temple also, according to STRABO, (n) was most sumptuously adorned;

From these specimens it may be concluded, the additions made to the Sacred Repositories, contained, with the Oracle, in distinct Cells, (o) were inscribed annually on Marble; and the curious will regret that so authentic a Register, though committed to so durable a substance, has yet not escaped to us entire and legible. It was hoped, the Remnants already published might have been enlarged by farther Transcripts; but after diligent search among the ruins and rubbish which cover the spot to a considerable extent, some fragments only, too imperfect to be inserted here, were found, excepting the short Inscription in the Head-piece to this Chapter,

the

(b) *Antiquitat. Asiat.* p. 65.

(i) *Ante Ch. Ann.* 243.

(k) *SOLINUS, Mem. Asiat.* p. 104.

(l) *Ante Ch. 156.* CHISH. *Antiquitat. Asiat.* p. 94.

(m) Διο καὶ τῇ προθέσῃ εὐμενεῖσι επόλεσμασι
Τῇ εὐχαῖσθεντασί καὶ τῇ σῷ πολὶ

Τῷ τῇ βασιλίᾳ πρόσεισι, ὡς ακούειν,
Πάρο τοι τῇ βασιλίᾳ γραπτοῖς τιμαῖσιν
Καὶ παῖδες· Τοι Απολλον τοι εἰ Διόβουλος λεγει,
Τοι καὶ Σεμιδεοῖσι, καὶ μαστηῖσι. V. 55.

(n) P. 634.

(o) *STRAB.* p. 634.

the single word ΜΝΗΣΘΩ, and the following, in large and plain characters, on a square piece of veined marble fixed on its side in the wall of a ruined Mosque by the Temple. It was copied before by Mr. Wood, as well as the two given from PRIENE and TEOS; and by Consul SHERARD, being mentioned by CHISHULL (p) as reserved for the second part of his Asiatic Antiquities.

ΠΡΟΦΗΤΗΣ ΑΜΑΚΑΙΚ **
 ΤΑΡΧΗΣ ΜΑΡΚΟΤΟΤΑΠΙΟΤ
 ΒΙΑΝΟΤΔΑΜΑΤΟΣΚΤΡΕΙΝ
 ΒΙΑΝΟΣΦΙΛΕΑΣΛΑΒΩΝΠΑΡΑ
 ΤΗΣΠΑΤΡΙΔΟΣΤΗΝΠΡΟΦΗΤΕ
 ΑΝΑΚΛΗΡΩΤΕΙΕΤΩΝΩΝΕΙΚ **ΣΙΤ
 ΩΝΣΤΕΦΑΝΗΦΟΡΟΣΓΤΜΝΑΣΙΑΡΧΟ *
 ΠΑΤΕΡΩΝΓΕΝΟΤΣΝΑΤΑΡΧΩΝΚΑΙΚΙ
 ΤΩΝΠΑΤΡΟΣΦΛΔΑΜΑΜΗΤΡΟΣΔΕΦΙ
 ΒΙΑΝΗΣΓΛΑΦΤΡΑΣΑΡΧΙΕΡΕΩΝΤΩΝΣΕ
 ΒΑΣΤΩΝΠΟΙΗΣΑΝΤΩΝΘΕΩΡΙΑΣΕΠΙΦ
 ΜΕΡΑΣΔΕΚΑΚΑΙΜΟΝΟΜΑΧΙΑΣΑΠΟΤΙ
 ΜΟΤΣΕΠΙΗΜΕΡΑΣΔΕΚΑΔΤΟΚΑΙΑΡΧΙΕΡ
 ΩΝΤΗΣΙΩΝΙΑΣΠΟΙΗΣΑΝΤΩΝΔΕΚΑΙΕ
 ***ΣΕΙΣΚΑΙΔΗΜΟΘΟΙΝΙΑΣΚΑΙΓΤΜΝ
 ΑΟΣΕΙ

To the Inscriptions discovered here, we owe, among other curious particulars, the knowledge we have of some of the principal Officers concerned in the management of the Temple. Of these the *Stephanephorus* was the Chief Priest, so named from his wearing a Crown when employed in his function. (r) The Prophet reported the answers of the Oracle, (s) and was elected by the Lots, (a mode of divination, which it is believed the Priests could bias or interpret at will) except when superior merit or interest prevented a competition, as in the instance of FLAVIANUS PHILEAS in the preceding Inscription, and of one POSIDONIUS in another, well cut in large characters, on a marble in the wall of a ruined building by a Turkish Burying-ground near MILETUS, he being chosen by the God, after the Lots had thrice made him the *Stephanephorus*.

(p) *Antiquitat. Asiat.* p. 93. The Copy of these Inscriptions mentioned in his Preface is now in the British Museum, No. 7. 1. II. 1. 1. Cyl. A. This Inscription may be found p. 62. of the *Miletus*, &c.

(q) Προφήτης Αμακαικ[ον]
 Ταρχησ Μαρκοτοταπιοτ
 Βιανοτδαματοσκτρειν
 Βιανοσφιλεασλαβωνπαρα
 Τησπατριδοστηνπροφητε
 Ανακληρωτειετωνωνεικ **σιτ
 Ωνστεφανηφοροσγτμνασιαρχο *
 Πατερωνγενοτσναταρχωνκαικι
 Τωνπατροσφλδαμαμητροσδεφι
 Βιανησγλαφτρασαρχιερεωντωνσε
 Βαστωνποιησαντωνθεωριασεπιφ
 Μερασδεκακαιμονομαχιασαποτι
 Μοτσεπιημερασδεκαδτοκαιαρχιερ
 Ωντησιωνιασποιησαντωνδεκαιε
 ***σεισκαιδημοθοινιασκαιγτμν
 Αοσει

προφήτης οντος από την Αρχαία και οντος [πι]
 ταρχησ Ταρχησ Αλαβασ μαρκοτοταπιοτ οντος Φ[λα]
 βιανοτδαματοσκτρειν Βιανοτδαματοσκτρειν Την
 Βιανοσφιλεασλαβωνπαρα Βιανοσφιλεασλαβωνπαρα Την
 Πατερωνγενοτσναταρχωνκαικι Πατερωνγενοτσναταρχωνκαικι
 Τωνπατροσφλδαμαμητροσδεφι Τωνπατροσφλδαμαμητροσδεφι
 μητρασ δεκασ και μαρκομαχιασ αποτο-
 πησ ετοι πριμασ δεκασ δεκασ και αρχαιη[το]
 ον της Ιωνιας ποιησαισ δε και ε
 σισι και δημαρχινισ και γηρα-
 [τηνησ αγηνα

(r) POTTER, V. 1. p. 206, 403.

(s) P. 277.

ΕΤΣΕΒΕΣΙΝΚΑΗΡΟΙΣΠΟΣΕΙΔΩΝΙΕ
 ΤΡΙΣΣΕΛΑΧΟΝΤΑ
 Δ** ΚΟΜΑΙΕΝΔΙΔΤΜΟΙΣΣΤΕΜ
 ΜΑΣΙΝΑΘΑΝΑΤΟΙΣ
 ΤΟΙΟΝΟΝΑΠΟΛΑΩΝΣΕΠΡΟΦΗΤΗΝ
 ΙΣΗΙΑΣΑΤΑΥΤΟΣ
 ΛΗΜΜΑΚΡΙΣΙΝΜΗΤΡΟΣΤΕΤΣΕΒΙΗΝ
 ΔΙΚΑΣΑΣ
 ΟΤΚΛΕΟΣΤΔΑΙΩΝΕΠΙΑΗΣΕΤΑΙ
 ΑΝΔΡΑΓΑΡΕΙΑΕΝ
 *ΩΝΠΡΙΝΔΕΙΤΟΤΡΓΩΝΟΤΔΕΝΙΑΕΙ
 ΠΟΜΕΝΟΝ

The Praefects and Adseffors were entrusted with the custody of the sacred Treasures, and the care of the Temple and its sanctity, which required their presence almost continually; and here, the latter met and determined questions of Right, probably concerning the privilege of sacrificing and consulting before others, an article of some importance occurring frequently in Inscriptions among the favours and honours conferred on particular occasions, as a reward of distinguished merit; and from this power they are termed the *Paredri* or Adseffors of APOLLO. That such was the nature of this Office appears from the account preferred by STRABO (*u*) of the Amphictyonic College at DELPHI. The number of the Praefects and Adseffors commonly recorded in the Preamble to the Inscriptions is two; but in a single instance one only is mentioned, which may have been owing to the death of his Colleague; and in another the Praefects alone are commemorated with the *Stephanophorus*, and in number six.

Besides these, the Poet, and some other Officers, of whom we have only very imperfect information, many persons of inferior rank were constantly employed in the service of the Temple. The *Hydroporus*, or Water-carrier, was named in a fragment we copied. All these, with the Sellers of Provision, Incense, and other articles necessary to life, or requisite in the Heathen worship, settling with their Families on the spot, formed a Village, within the Peribolus of the Temple, (*x*) supported by the concourse of Votaries, and enriched as it were by the immediate influence of the Deity; and, as belonging to the God, both accounted and called Sacred, (*y*) with the district round about it; which for that reason was, on the Treaty between the Romans and ANTIÖCHUS, restored by the ten Legates to the Mileians, by whom it had been abandoned. (*z*)

Under

(*x*) Ευσιθεσιν κληρος, Πορειῶνε,
 τοι, ει τοιχού
 Διηγέρας, ε Διδυμος; σ' α-
 μπτι αθερέοι.
 Τοι, ε Λεωνας ει Πισσήνε
 οπαράς, αιώνε,
 Δημος, κριτη, μηδης τ' ευσιθεσι
 δικαστης;
 'Ον κλειτούσι' αιώνιοι επιλεγέται'
 ανθρα γαρ είλεν

[Γ]αρ πριν λειτούσι εισι τοι.

προσεισθεισι.

(*y*) STRAB. p. 419.
 (*z*) Κυμης γης καλοκαιρι δ τη σηκε περιβολος δεινιδαι. STRAB. p. 634.
 (*y*) Tranigrelli Maeandrum, ad Hieran Comen pverenerunt.
Fanum ibi augustum Apollinis et oraculum. LIV. L. xxxviii. c. 12.
 (*z*) LIV. L. xxxviii. c. 39. POLYB. p. 1172.

Under the Romans, the Arts of Prophecy in general, and the Oracles, declined in reputation; that people attending chiefly to the Sibylline Books, and the Etruscan modes of Divination by Entrails, Birds, and Signs in the air. (a) To this contemptuous neglect may be partly attributed a chasm in the History of this Temple until the reign of TIBERIUS, when the grand cause of the numerous Greek ASYLA, of which many, it was alledged, were arbitrarily established, filling the Temples with profligate fugitives of every kind, and producing sedition among the People, by whom their villainies were protected as a matter of religion, was pleaded before the Roman Senate (b) by Deputies from each City, and those from MILETUS infisted on a grant from King DARIUS. The regulations enacted for limiting these Sanctuaries were ordered to be engraven on brafs, and suspended for a memorial in the Temples.

In the Year after this transaction, the Asiatic Cities decreed a Temple to be consecrated at their Expense to the Emperor TIBERIUS, his Mother, and the Senate, and obtained permission to erect it, for which NERO publickly thanked the Fathers and his Grandfire. (c) Eleven Cities became competitors for the honour of possessing this intended Fabric, and TIBERIUS with the Senate attended for many days to the allegations of their severall Embassadors; after which SMYRNA was selected, (d) it being urged that PERGAMUS was already distinguished by the Temple of AUGUSTUS, and MILETUS with EPHESUS employed on the Ceremonies of their respective Deities DIANA and APOLLO.

Absurd and impious as this concession was from TIBERIUS, it appears modest and rational (e) when compared with the self-deifications of the monster CALIGULA, who wantonly assumed, or laid aside, the style and character of this or that Divinity as caprice suggested; was now a new BACCHUS, and presently metamorphosed into an APOLLO, his hair encircled with a radiated crown, the bow and arrow in his left hand and the Graces in his right. (f) He even meditated to rob the Deity of his Temple at BRANCHIDÆ, commanding the Milesians to allot a sacred Portion to his own Divinity, (g) preferring their City, as he pretended, because EPHESUS was pre-occupied by DIANA, PERGAMUS by AUGUSTUS, and SMYRNA by TIBERIUS, but in reality from a design to substitute himself in the room of their APOLLO, and to appropriate to his own worship this great and most beautiful Fabric, (h) which he intended to render more worthy of this distinction by completing what remained unfinished in the Structure. (i)

The attention bestowed on the new and fashionable Divinities, many self-created, about this time, diminished the popular esteem and veneration before possessed by the old Set, already languishing

Y

languishing

(a) STRABO, p. 813.

(g) ZONARAS, p. 558.

(b) Ann. Ch. 22. U. C. 775. TACIT. Annal. L. iii. c. 60, 63.

(b) DION. CASSIUS, p. 933. Edit. 1752.

(c) TACIT. L. iv. c. 15. Ann. U. C. 776. Ch. 23.

(i) Miletæ Didymæum peragere. SUETON. Vit. CALIG. C. 21. In other Authors also this Edifice is sometimes styled the DIDYMÆON.

(d) Ann. U. C. 779. Ch. 26. TACIT. L. iv. c. 55, 56.

This circumstance probably is alluded to on a Medal of CALIGULA, on which is a naked APOLLO holding the Lyre, with the Legend ΜΙΑΗΣΙΩΝ ΔΙΔΥΜΕΤΕ. V. CHISH. p. 90.

(e) TACIT. Ann. L. iv. c. 37.

(f) PHILO JUD. p. 559. Edit. 1742.

languishing with age, and gradually tending to decay. Hence at BRANCHIDÆ an Altar was shown made by HERCULES the THEBAN, (k) as the Milesians affirmed, with the blood of Victims; (l) but PAUSANIAS, who relates this article, adds, that latterly the blood of the Sacrifices had not arisen to any amazing bulk. And the Oracles, which had been artfully founded on reigning Superstition by an industrious and crafty Priesthood, necessarily declined in reputation with the Deity to whom each belonged, but still continued to linger on, revered by the Devotee and derided by the Philosopher, until their final period, which happened sooner or later in proportion to the abilities of their respective Managers; now affording matter of just wonder that such contemptible Frauds could subsist so long on human credulity.

From the Specimens produced in the preceding Pages, the Reader will have conceived but a mean idea of the Oracular Responses uttered at BRANCHIDÆ, which, as in other places, were commonly enigmatical, equivocal, ambiguous and unsatisfactory, as will be farther evinced in the Sequel of this Narration, as well as by the two following instances, which may serve also for Examples of the Verification, from which the Oracle derived some renown. (m)

It happened that nine Woodcutters were found dead on the Mountains. The neighbouring Peasants consulted APOLLO on this occasion, who replied, these were struck dead by PAN, that DIANA had interposed to rescue the others, and that it behoved them to render her propitious by supplication. (n)

Another question proposed was, Whether it was proper to take an Oath when required. The Reply contained a recital of the manner in which the Deities were engaged by their pleasures or occupations, (o) totally evasive, unless it be construed to imply that they had no regard to this matter.

The God, however, ventured sometimes to answer explicitly, when the Question had no dangerous tendency, and he was certain never to be contradicted. Thus, when consulted concerning the Soul, whether it was immortal, he replied expressly in the Affirmative. (p)

This

(k) PAUSAN. L. v. p. 410.

(l) At DELOS, APOLLO had an altar raised with the horns, and in BOBOTIA one composed of the ashes of his Victims. POTTER, p. 283, 288.

(m) LIV. L. XXXVIII. c. 12.

(n) Ηρ. Σερ. 186. Βέρεροι Διούτο Σπάτα Ηλια,
Ε. ο. Σερ. 186. καὶ ερεις οὐ μεράδη
Ἐρει εχει, οτις δι λαγωπονεια εμαρτι
Σπάτα ραζοι, Καρθηνοι Σπάτα Ερειαν
Οις δι ερεπεις μεν, απρεις ειδεινοι
Ταρδεις πελαται, Σπάτα δ' οις ιεροις.
Διαριποι ειρεινεις μεν, διατις αριπειοι.
Και ει τανεις πελατεις ερεις ερεις Σπάτα,
Ει αν οι ανει αιοι, ει σερθειν, ιχνεια
Αριπεις αγριειρι, τα σι, μενοι κραδινοι.
Πιε και χρητασθει, οι ει περιποιηταρι, ει.

EUSEB. PRÆP. EVANG. L. v. c. 6.

(o) Μηδει μετα μακαριον μελιδαι Τιμονι 'Ρηγ

Αλοι και τυρτεινον πελαγοι, και Σηδεις ομιλοις.

Παλλαδι δ' επιπλη μεδαι και δηρις Εγεις.

Και βαλιαι εινδακεσι, βαδηνοκοις; αια πρωνεις.

Οπρεις ερινομην ελαιον Λιθαιδι καρη,

Ιηροι δ' εινειαδη μαλαχιον καρη Ιηροι.

Αιρει δ' εινειαδη καρηνον Μελαχιοντοις. Αιρει.

Ιερα δ' αι Φεινοι, γε ιερας περις και αιτι Νινει,

Μαρειαν εινειροις, αι ποιηι Αεροι Οτριοι

Ει δη ει αλοι και τυρτεινον πελαγοι, και Σηδεις ομιλοις τη μορια των Σηδων, απειλοι δι τανεις πανεις αθιναιοι, οις μεντια συρρονται, μεντι τινεις αλλει πρεικοις μελιδαι τη πραιρημαν—τινει δι τανεις προς τους Σπάτας και μακαριον εινινοι αι εινεις επεικειαι δι, πελαγοις εις Σηδεις ειναι δοκι, οις εινει, η φεινοις και μελαχιοις, τα ιερα πειλαγονται.

EUSEB. PRÆP. EVANG. L. v. c. 7.

(p) ΨΥΧΩ

This position is said to have been first maintained and spread among the heathens by THALES, a native of MILETUS.

The futility of the Responses in general supposed to be dictated by APOLLO DIDYMÆUS, if we may judge from those extant, with his impotency in avenging the insult of ARISTODICUS, and in protecting his own property from the BRANCHIDÆ and XERXES, to omit any farther instances, was so great, we may reasonably wonder that it did not destroy in an early Age the reputation of the God and Oracle, and still more that both continued in some esteem long after Paganism itself began to decline.

LUCIAN, who lived under the ANTONINES, relates, that a Priest of TYANA consulted the Pseudo-Prophet ALEXANDER, Whether the Oracles then delivered at DIDYMI, CLAROS, and DELPHI, were really given by APOLLO; but was answered, That was a Secret not proper for him to know: and, that the Impostor endeavoured to procure the good-will of the Didymæan Oracle by frequently recommending it to his Followers, faying, (q)

Βεβαγιδεων αδηλοισι πελαζεο, και κλει χενσμων.

Go to the Temple of the Branchidæ, and listen to the Oracles.

Another Author, who flourished about the time of the Emperor SEVERUS, CLEMENS of ALEXANDRIA, after degrading the Gentile Temples, though lofty, magnificent, and sumptuously adorned, as sometimes places of burial, and receptacles of dead carcases, instances, with ARNOBIUS, this at BRANCHIDÆ among others, a Mileian Writer relating that CLEARCHUS was interred in it. (r)

At what period the Clarian Oracle finally ceased is not certainly known. It was extinct when STRABO wrote, (s) but revived again, was consulted by GERMANICUS, (t) and foretold, obscurely, his untimely death. It is mentioned also by LUCIAN as still existing, with the Delphic and Didymæan; and afterwards by IAMBlichus, who lived about the Age of CONSTANTINE. This Emperor removed the sacred Tripods from DELPHI to CONSTANTINOPLE, and fixed them in the Hippodrome, adorning his City with the Statues of the heathen Gods and the pillage of their Temples. And the Delphic Oracle soon afterwards declined being consulted, bidding his Messengers acquaint JULIAN (u) that the Temple was prostrate on the ground, and APOLLO no longer possessed his prophetic Laurel, or speaking Fountain, but that even the beautiful water was extinct.

Z

The

(p) Ψυχη μαργας ο δειρης προς ειμακ κρατησε
Φρεγη νοσα ταδε θνητος αλγησοντο ικανοι
Ηπηκα δ' αναδοσιν βρισκεται μετα ειμακ μαρανθι
Οκυστην ειρησαι ει αιδηρα πατει Φρεγηι,
Αιτιη αγρανθην ησα, γενι δ' ει πονηται οληρης
Πρινθησον γηρ την Στι θιδισκε προνοια. BOISSARD, p. 137.

(q) LUCIAN, Αλεξανδρε, T. ii. p. 236. Edit. 1743.

(r) CLEMENS ALEXAND. p. 39. Edit. OXON. ARNOB. adv. Gentes, L. vi. p. 193. DIOG. LAERT. L. i.

(s) STRAB. p. 642.

(t) Ann. U. C. 771. Ch. 18. TACIT. Annal. L. ii. c. 54.

(u) Ειπει το βασιλη, κραμαι πιστη δαιδαλος αυλα,

Οικης Φοβεις ζητι καλυκαι, κ μανιδα δεφνε,

Οι πεγας λαλισσα, απειθει και καλει ονειρ. THEODORET.

The fortune, which the Didymæan Temple experienced under CONSTANTINE, is not perhaps on record; but the Oracle, which survived that crisis so extensively fatal to Gentilism, was consulted by LICINNIUS, his Colleague in the Empire, concerning the Event of the War they were about to commence with each other; and, it was affirmed, the Daemon replied in a couplet from HOMER, (y) being part of DIOMED's speech to NESTOR, when surrounded with Enemies, and in imminent danger from HECTOR, " Youthful Warriors afflai thee, thy vigour is gone, and grievous ' Old Age comes upon thee:'" and this answer was supposed to be verified, CONSTANTINE prevailing, and his Competitor being reduced to live privately at THESSALONICA, where he was afterwards killed.

In the mutual struggles which ensued between Gentilism and Christianity, it is likely, that APOLLO DIDYMÆUS was extolled by one Party and depreciated by the other, and his Temple honoured or neglected in proportion as either prevailed most in its neighbourhood, until the Apostacy of JULIAN; an æra, when his Worship refloresced, and the God arose again in Glory with an Emperor for his Prophet.

This great Restorer and Reformer of the Greek Ritual distinguished the Didymæan Temple with evident marks of his superior regard. The Christians having erected Oratories near to it in honour of their Martyrs, he wrote to the Governor of CARIÆ (z) to consume them with fire if they had a roof and the Sacred Table; and, even if unfinished, to dig up the very Foundations. He added to the Dignity of the Prophetic Office by accepting it, and to the Authority of the Oracles by citing them with encomiums, as at first admonitory, and still didactic; which he exemplified in lines (a) confirming his injunction for paying due reverence, as to the Magistrate, so also to the Priest. Moreover, when filled with consternation by fatal presages from the Victims offered to MARS on a Victory over the Persians, he consulted this APOLLO concerning the future Event of the War. He was deluded by the reply, which declared that JUPITER had overcome the Giants and JULIAN his Enemies. (b) He engaged the Persians, and was killed by an unknown hand; (c) his Army was preyed on by famine, and a dishonourable peace concluded.

About

(y) SOZOMEN. L. i. p. 409.

Ω γερος, η μελα θε ει νει τερπει μαχιδει.
Ση τε βιη λειλαι, χαλεπι δι τη γηρας ικανη. Iliad. 9. v. 102.

(z) SOZOMEN. L. v. p. 629.

(a) Εδιν τονι, οπτιρι Αρχων ἐτο οι και ίμεις πας αιδειμος. Επιδη
και απερατις οιδι Στι τη Διδυμαι τοιανη.

Οστις ιε αρθηρις μίασθαλησις ιασιο

Αδαναιος μέρον αποθωμια, και γηρεσιον

Αδικι θεωνειον αλισθειν αρχισιμοις

Ομεγ' ολι βιδον διεπερωσιν ολιπτον,

Οστις περ μακαρεσιν ολικεναιον θεοντο,

Οιο κινηι Σιετοντον ίλαι Σιραπιδεια τιμητ.

και παλιν οι αλλοις ο θεος Φησι,

. Παλις μην Σιραπιδεια τιμηι ολοις κακιδηστο-

και Φησιν ιπτη τιλοι δικηπειον ανιον. Πολλων δε ειρημενα τοιοιν παρα
τη θεοι, δι' οι ινοι μαδηνας έντις ζητημα, και Σιραπιδεια τετ ιριας ειρημεναι
μειδεια πλειστην αλλοι.

JULIAN. fragm. p. 515. Edit. 1630.

Την τη Διδυμαι δεσποτη χρηματα επικινη, ει σοι Φανει ταλαι μη
ηργη τελεσιπεις καλως της Ελληνις, ούτερον δε της ταθριπειας διδασκων της
λογοις.

Οστοι---as above.

'Ετι εγω τουν επειδη τηρ ειμι κατι μην τα πατηρια μηγατ Αρχιερεις' ιασχω
δι την και τη Διδυμαι προδικαιη, απαγορεια ειν τρια πειραιες σεληνης
μηδιν των εις ιερα μειον ευρχειν. JULIAN. Epist. p. 126.

(b) Γηγηνω πολι Φιλοι ειρημειο μηδιλα Ζευς

Εχθριοι Μικαρεσιον Ολυμπια διματη ιχροι,

Τρυκαιν θεοτονιον Ιαλαιον Σεπιδης,

Μεραρημιοι Περηνη πολια, και τηρησια μαρα

Αγχιμαχη διεπερη τηρη, κραμηρη τε σιδηρη

Νωματοι δι εδαμαστε πολια τη και ειναι πολια

Αλλα και Τετερηιοι αιδινοι Αλιμανιον ιδεις

Τερματις πικηρηιοι έναι αλαταρειη αρηας, BOISSARD, p. 139.

(c) Ann. Ch. 363.

About this time, it is likely, the Carians asked, whether they should admit the Milesians into their alliance against the Persians, and were answered by the Oracle, (d)

Παλαιοὶ ποτὲ ηγετοὶ αλεξιοὶ Μιλεῖσι.

The Milesians once were brave.

It is related, that in the battle which ensued, the Milesians were all slain. (e)

Thus far may be traced from antient materials the various fortunes of the Didymæan APOLLO. At what period the holy Treasure of this Temple was pillaged, whether under NERO, (f) when ACRATUS and SECUNDUS CARINATES were commissionned to plunder ASIA and ACHAIA, and carried away the votive Offerings and sacred Images; or, at the Reformation under CONSTANTINE and the first Christian Emperors, when the silver or golden Ornaments and Utensils of the Temples in general were melted down and confiscated, with the Statues, except the brazen which were removed from all fides to CONSTANTINOPLE; or, at what other Crisis; and also, when the Temple was ruined, and the Oracle became finally silent, is not, it is believed, now on record: neither have we any notices of its fate from the death of JULIAN to the Journey from SMYRNA referred to in the Chapter on PRIENE, being a term of one thousand three hundred and ten Years.

From the very rude Draught of part of the Front of the Temple published with that Account by WHELER, and again by CHISHULL, it appears, that besides the two Columns supporting their Architrave, two more remained, of which one, with a Pilafter and a portion of the Cell then standing, is fallen since. The other has a bit of modern plaster on the top. Plate I. is a View of this end of the Ruin as we found it. The heap rises less high on the fides, than at the angles, and has in the middle, or within the Cell, a large vacant space, which, if the Temple had been roofed, would, it is likely, have been also covered. By this, and among the Stones, grow several Fig and other sizeable Trees.

Plain Traces of its extensive Peribolus are yet seen; but the two admired Groves, of which one stood within it, (g) are now represented only by a few solitary Trees, scattered Bushes, and thickets of Mastic. Some spots between these are cultivated with Turkey and common Wheat; and it is observable the Soil was antiently noted as fruitful in this grain. (h) Among the tall stubble of the former were placed several Beehives, being long wooden Trunks, headed like a Barrel, piled up one on another, belonging, with the produce of the ground, to the few wretched Inhabitants of a small place, remote about half an hour, named URA.

A a

At

(d) BOISSARD, p. 139.

(f) ANN. U. C. 817. CH. 64. TACIT. ANN. L. XV. c. 45.

(g) STRAB. p. 634.

(h) Ηλιοῦ δὲ Εργασίος Βραγχαὶ πολυπύροι αρματα
Επερδονικαὶ, καὶ τιμητικαὶ Μιλεῖσι,
Επειδὴ δὲ καὶ οἱ Βραγχαὶ Στενοὶ εἰσιν τῆς Διαδοκής
ιργαὶ, πηγαὶ τοις επεγνωτοῖς παραδόσιοι, ὅταν λέγονται οὐτοὶ αὐτοὶ επειδημονικοὶ ζευκτοὶ γένοις αὐτοῖς
εἰσιν. EX IAMBlich. Epist. ad DEXIPPUM de Dialektica.
Serm. lxxix. p. 471.

This spot furnished also Auxiliaries to PRIAM.

Οἱ Μιλεῖσι τοις --
Βραγχαὶ τοις μαχεῖσι, καὶ ποιηταὶ Πανορμοῖς.
ΠΑΡΑΛΕΠΙΠΟΔ. ΟΜΗΡΩ. L. i. V. 280.

At some distance from the Temple, toward the Sea, we found many Sarcophagi, of marble, large, massive, and sunk into the Earth, so as to be nearly level with the surface; some leaning on one side, entire and unopened; some with the lids broken or removed, and lying by. One had an Inscription, but not legible, except the word ΕΠΙΓΡΑΦΗ; and in another was a thigh-bone. We discovered also five Statues, in a row, near to each other, and almost buried in like manner. The figures were seated, and the faces much injured. Near these a hole had been lately dug, disclosing one end of a plain Stone Cistern with a moulding at the bottom.

The solicitude, which JULIAN showed, to re-establish and confirm APOLLO in the sole possession of this spot, prolonged only the term of his enjoyment; and the God, probably soon after the death of his royal Prophet and Patron, was constrained to yield it up to Christianity; and this again, in process of time, to admit Mahometanism to the larger portion, if not to an exclusive tenure of the whole. Some broken Pillars and pieces of Wall mark the situation of one or more Greek Churches, by which we found the Cross cut on two fragments. The ruin of a small ordinary Mosque, unroofed, stands near the Temple, with part of a flight of Steps on the outside, once leading to the Minaret; and another was erected upon the large heap seen in the View, near the two Columns, a fragment of the Wall remaining with Steps also annexed, as in the above, and other Turkish Ruins at MILETUS, and elsewhere.

The vestiges of the Town, besides many Wells, consist in low Walls and Rubbish, spreading to some extent about the Temple, with a round building, nearer to the Sea, probably intended for a Beacon or Watch-tower. All these were very mean, though composed, it is likely, of materials supplied by the Temple, and broken or made portable by fire; the Cavities, over which several of the Furnaces were constructed, being visible close by, particularly on the side toward the Sea, and before the Front. Indeed, it may be conjectured from the prodigious quantity of marble destroyed or consumed, that the Lime or Cement so procured was the staple commodity of the place, and that, as the antient Inhabitants were maintained by the prosperity of the Temple, the latter subsisted for a time on the ruin. However, the vastness of the Heap in general, with the many Stones of great magnitude, the majesty of the Columns yet entire, with the beauty of the numerous Capitals and ornamental members thrown down, and as remarkable for the delicacy of their Workmanship as for the amazing elegance of their Design, is still such, as must impress even the tasteless Spectator with reverential regret; and excited, not unworthily, in the Journalist of the Tour from SMYRNA, to whom its name and history were unknown, a persuasion, that this Fabric had certainly been one of the Seven Wonders of the World.

P L A T E I.

View of the Course of the MÆANDER from MILETUS.

P L A T E II.

View of the End of the Ruin of the TEMPLE from the North-East.

P L A T E III.

THE Site of this Temple is in a manner buried under its vast Ruins; but from the parts of Columns which yet appear in their places, it is evident the Front was a Decastylos, the Aspect the Dipteros, and the Species between the Pycnostylos and Systylos, the Intercolumniation being one Diameter of the Column and seven ninths.

The breadth of the West Front is one hundred sixty two feet ten inches and two tenths; but no trace of the East Front remaining, the length of the Temple could not be ascertained, which was necessary to be done in order to give the Plan.

The Cell has no Door in the West or back Front, of which omission (except in Temples in Antis and in the Prostylos) only three other instances have occurred; to wit, the Temple at JACKLI near MYLASA, that on the LISSUS at ATHENS, and that of JUPITER NEMBUS in ACHAIA. Neither had it the Posticum, which in the Aspects of the Amphiprostylos, Peripteros, Pseudodipteros, Dipteros, and Hypæthros, answered to the Pronaos at the opposite end of the Cell, (i) which is also omitted in the Temple on the LISSUS at ATHENS. The Architect, without diminishing the length of the Naos, might thus considerably augment the depth of the Pronaos and of the Portico in the East Front, in which, as in that of the Temple of JUPITER OLYMPIUS at ATHENS, the Columns were probably three deep.

The Wall of the Cell in the back Front is eight feet ten inches thick; it is solid, and faced on each side with large pieces of Marble inclining to a lightish blue, and left rough and unpolished. The interior part of the Wall consists of the common stone of the Country.

The immense heaps of Marble, under which the remains of the Walls are, as it were, buried, prevented a sight of the Masonry, so as to be able with certainty to determine the manner of it; but most probably that called the *Iodomum* was used here, as in all the Temples of marble materials, which we met with. Mr. Wood, when he visited this Temple, found there two Turkish Carvers of Grave-stones, employed in conveying away the portable Marbles; and is of opinion that the very extraordinary and confused manner, in which the massive Stones of this Edifice are piled over the remains of the Walls, must be the effect of a violent Earthquake; the walls not being overthrown, but in a manner crushed down, and the remnants concealed under the Mass, which equally extends on each side.

Many of the Stones lying on the North side of the Temple are inscribed with one, two, or more Letters; several with E O Δ O or I H O E N. From the draught given in WHEELER (p. 271,) it appears these composed a part of the Cell, and that the characters were on the external Front.

B b

FIG.

(i) Post cellam *στεγόνες* vel posticum, ad idem fere instar factum ut *πρόθυρον* vel Pronaos. *Lexicon Vitruvianum* a BALDO.

FIG. I. The uppermost Step, Base, and lower part of the external Columns of the Dipteros.

The Step, together with the Scotia, Astragals, and Fillets, are formed out of one piece of Marble. The Torus is annexed to the Apophyses of the Column.

The only Base disengaged from the Ruins, and by which the Building is visible so low as the Steps, is that, at the North-West Angle, which has the lower part of the Column upon it; but there the Steps were removed, except part of the uppermost, which is under the Base; and this portion resembles, but is not, the Plinth of the Base, as appears from the mutual Analogy between the Steps and Bases, in this and the preceding Temple, comparing the proportions of their heights with the Diameters of their Columns; and the reason this part of the Step was of the same piece with the Base, was undoubtedly to strengthen the Astragals under the lower Scotia, and to secure the Column more effectually in its place.

If the height of this Step should be objected to, as rendering the ascent disagreeable or difficult, it may be observed, that the Steps of the PARTHENON are considerably higher, and that the uppermost Step of the Temple of JUPITER OLYMPIUS at ATHENS (the only one remaining of that Edifice) greatly exceeds both in height. The reason for giving this extraordinary Proportion to their height, was, it is likely, to add greater Dignity to the Building; for this cannot be effected, unless the parts, of which the whole is composed, are preserved great as well as simple; and the mutual Analogy between the Steps and Bases in this and the preceding Temple, as observed before, (the former much exceeding the latter in the Diameter of its Columns) confirms this supposition.

The internal Columns of the Dipteros are fluted the whole length of their Shafts; but the external, only two feet below the Capitals, the rest of their Shafts being left rough, except a few inches above the Apophyses, which, as this Temple was never completed, evidently proves that the Flutings were finished after the Columns were raised, as also the Walls of the Cell, which remain rough like the Columns. It was impossible to measure the Altitude of the Columns, as the Country, destitute indeed of every convenience, afforded none of the Implements requisite for such an Operation. The standing Columns are of a lightish blue Marble, but some of the pieces of a deeper hue than others. We endeavoured to get at their Bases, and with difficulty prevailed on some of our Attendants to set about removing the rubbish, but soon found such vast Stones under it, as rendered the attempt too romantic to be persevered in.

FIG. II. The Capital and Architrave, with the upper part of the Shaft of the Column.

The Hem or Border in the Front of the Volutes of the external Capitals of the Dipteros is left square, but in those of the internal is wrought circularly; likewise the flowers resting on the Echinus of the former have only three leaves, but those of the latter have four.

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The length of the pieces of the Architrave is seventeen feet four inches $\frac{1}{2}$; but the thickness could not be obtained. The same method is observed here in placing it upon the Capital, as in the Temple at TEOS. (k)

The want of the Altitude of the Columns, and of the Frize and Cornice, of which no parts could be found, is not a little to be regretted.

P L A T E IV.

The Contents of the preceding Plate shaded.

P L A T E V.

FIG. I. The Plan of the Capital.

FIG. II. The Profile of the Capital.

FIG. III. A Section through the Profile of the Capital.

FIG. IV. A Section through the Front of the Capital.

FIG. V. The Architrave of the internal Columns of the Dipteros with the Frize, which supported the Lacunaria.

The Soffit of the Architrave had a Compartment decorated with Foliage surrounded with a Sima inversa and Bead; but neither the Measures of the Compartment, nor a Draught of its Ornaments, could be taken.

FIG. VI. The Contour of the Volute, with as many of its Measures as could be collected.

The Palladian Scheme for describing the Volute may be made use of, provided the Diameter of the Eye, which in this Volute is something too small, be a little enlarged. That inaccuracy, it is likely, arose from the inattention of the Workmen in placing the Centres; for, if these happen to be fixed in any degree too far distant from the Centre of the Eye, the termination of the Spiral will somewhat contract the Eye.

P L A T E VI.

THE Contents of the foregoing Plate shaded, with a Section through the external Architrave of the Dipteros, also its internal Face and that of the Frize annexed. This Architrave, it is probable, had a Compartment in its Soffit like the internal. (l)

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P L A T E

(k) See Chap. I. Explan. Pl. III. Fig. ii.

(l) See Explan. Pl. V. Fig. v.

PLATE VII.

FIG. I. The Front of an Ionic Capital of a Pilaster, with the upper part of the Shaft. The juncture of the Stones is under the Bead.

Several Capitals of Pilasters remain on the North side of the Temple. The Profiles are not quite half the breadth of their Front; from which it is evident that none of them belonged to the Antæ; for the internal Face of the Antæ in Temples always has the same breadth as the Front, and answers to the Diameter of the Columns placed between them, and to the breadth of the Architrave in the Front of the Pronaos; consequently the internal Face of their Capitals must have the same Proportions as the Front, to correspond with each other. If the Pronaos was large, Columns were placed between the Antæ to separate it from the Portico, (m) and to support the Architrave in the Front of the Pronaos, as may be seen in the Temples of THESEUS at ATHENS, of PALLAS at SUNIUM, and many others; but if small, the Architrave was supported by the Antæ alone, as in the Temple on the ILLIUS at ATHENS. That Columns were seldom or never placed between the Antæ in Vestibules, (called *Prothyra* (n) by the Greeks) nor the Architrave continued from one of the Antæ to the other, as in Temples, may be concluded from the Propylea, the Vestibule of the STOA, and from the Doric Portico at ATHENS. In the Propylea although the Lacunaria were supported by two ranges of Columns, those next the Front are not placed between the Antæ, nor have any connection with them; and the Antæ, as in the Doric Portico, have their external and internal Faces not above half the breadth of their Front. The construction of Vestibules also differed from that of Porticos, the latter having no lateral Walls, as appears from the Porticos of Temples. These Vestibules were made use of in private Buildings, as well as in public, and placed before the principal Door or Entrance into the House. (o)

But to return to the Temple: from the number and proportions of the Capitals above described, (without mentioning the Frize decorated with Griffins and Lyres, of which several fragments remain, and which undoubtedly filled the Spaces between these Capitals) it may be concluded, that the lateral Walls of the Cell were enriched with Pilasters, corresponding with the Pteromata or Colonnades round the Temple, although not repeated in the back Front, in which the Wall is left rough without any breaks, unless perhaps at the Angles, which we could not examine, an immense quantity of Stones being heaped over them.

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(m) Et si ædes erit latitudine major quam pedes xx. duæ columnæ inter duas antas interponantur, quæ disjungant pteromatos et pronai spatiū. Item intercolumniū tria, quæ erunt inter antas et columnas, pluteis marmoris five ex intefino opere fæcīs intercludantur, ita ut foræ habeant, per quas itinera pronaō fiant. VITRUV. Lib. iv. c. 4.

(n) Item prothyra Græce dicuntur, quæ sunt ante in januis vestibula. VITRUV. Lib. vi. c. 10.

(o) Igitur his qui communī sunt fortuna, non necesaria magnifica vestibula nec tablina neque atria. VITRUV. Lib. vi. c. 8.

Unde vestibulum, parem non esse domus, hoc est, atrium, ut aliqui putarunt, sed locum ante januam domus vacuum, per quem à via ad ædes effit iter. Etenim qui domos amplas antiquitus faciebant, confusæ locum ante januam relinquere, qui inter foræ, domum et viam mediis effet, ita ut qui in eo considerent, nec in domo effent, nec in via. PEROTTUS, ubi de fabulo, ex BALDO.

The Capitals of the Antæ, as well as of Pilasters, not only differ from those of the Columns, in the Greek Edifices, but are also variously composed in each of the Orders, though always distinguished by some Moulding or Ornament, specifying to which they belong; and indeed it must be acknowledged, that these Species of Capitals judiciously used may produce a very pleasing effect in Buildings, and greatly contribute to their Enrichment. To confirm this Opinion, it may not be improper to remark, that in the Temple of DIANA at NISMES in LANGUEDOC are four square Pilasters with Capitals differing from those of the Columns, which are a kind of compound Order, much celebrated by PALLADIO, (p) though very erroneously given by him, as appears from Drawings made on the spot by Major General GRAY, who collected the most valuable remains of Antiquity in those parts of FRANCE through which he travelled.

FIG. II. The Profile of the same Capital.

FIG. III. A Section through the Front of the Capital.

FIG. IV. Another Compartment in the Front of one of these Capitals.

The Profiles of this Capital are the same as of that already given.

P L A T E VIII.

The Contents of the foregoing Plate shaded.

P L A T E IX.

FIG. I. A Frize, which filled the spaces between the Capitals of the Pilasters, consisting of a Bas Relief representing Griffins and Lyres. The Griffin is usually composed of the head and wings of an Eagle, with the body, legs, and tail of a Lion, as in the preceding Plate; but in this Frize has the head of the latter, with the horns and beard of a Goat. As the Ancients adorned the Statues and Temples of their Gods with symbols of their supposed influence, the Griffin, which was particularly sacred to APOLLO, and in fabulous Antiquity believed to be ever watching the (q) golden Mines on the Scythian and Hyperborean Mountains, is here introduced as Guardian of the Lyre, which belonged to him as Inventor of Music. It has a Lion's head, because APOLLO, or the Sun, is most powerful when in that Sign of the Zodiac. It may be added, the Persians had a Statue of him, with the head of that Animal. (r) The Goat's horns and beard may have been adopted from the Goat of Metal offered by the

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Cleoneans

(p) Dietro le colonne, che sono rincontro all' entrata, e fanno, in questo modo, la cap. (q) sono le loro pilastri, i quali hanno ancor essi i capitelli, compresi, ma diversi da quelli delle colonne, e sono differenti anco tra di loro; perche i capitelli sono diversi, che non corrispondono appresso le colonne. I capitelli diversi, gli altri due, ma hanno tutt' uno così bella, e graticia forma, e sono di così bella invenzione, che non so di altri capitelli di tal forte meglio, e più giudiciosamente fatti. PALLAD. LIB. V. p. 117.

(q) PALLAD. LIB. V. c. 2.

(r) Le Immagini de' Dei degli Antichi, da VIN. CARTARI.

Cleoneans at DELPHI, as a memorial of their deliverance from a Plague, on sacrificing, as they were advised to do, a Goat to APOLLO, or the Sun, at his rising. (s)

FIG. II. A Corinthian Capital, which belonged to a Semi-column within the Wall which separated the Naos from the Pronaos.

This Capital was too imperfect to complete the Measures; but the Composition being singular, it is given here, as it was found. The Diameter of the Column is made the height of the Campana or Vase of the Capital, being the same Proportion as in the Column of MENANDER at MYLASA, and in those of the Porticoes of the Tower of ANDRONICUS CYRRHESTES at ATHENS.

FIG. III. A Section through the Front of this Capital.

FIG. IV. The width of the bottom of the Abacus, with the depth of its Curve.

FIG. V. A Cymatium.

Several pieces remain thrown down within the Naos. It probably finished the internal Face of the Walls of the Naos, as four inches from the bottom of these pieces are left rough, like the internal Face of the Wall in the back Front of the Temple.

P L A T E X.

THE Frize and Capital in the foregoing Plate shaded; but in the place of the Section of the Capital, the Curve of the Abacus, and the Cymatium, an Elevation is given of half the same Capital restored upon a larger Scale, to communicate a more perfect Idea of its Effect when entire.

H E A D - P I E C E.

A Fragment of a Capital upon the heap of Ruins at the North-West Angle of the Temple. The Ornaments which spring from the bottom of the Leaves under the Figure are unintelligible. The height of it, including its Abacus, is three feet eleven inches and five tenths, which exceeds the height of the Capitals of the Pilasters by one foot two inches $\frac{1}{2}$, though the Abacus has the same height in both, and the same projection; but in this Capital it has only two Mouldings, an Ovolo, and a Plinth, instead of the Cavetto and Fillet, as in the others, introduced here by mistake; and these were omitted in the Capital on account of the great Relief of the Ornaments, it being much higher than in the Capitals of the Pilasters.

This appears to have been one of the angular Capitals of the Cell, and probably answered to those of the Antæ in the front of the Pronaos; for the Capitals of the Antæ must have been

different

different from those of the Pilasters, as both the external and internal Face of the former ought here to be the same as the Front.

The Plants about the Capital are the Fig, with the wild Mastic, and Oleaster, which occurred on the spot. The Sheep show the comparative size of the Stone.

T A I L - P I E C E.

THE Front and Profile of a Capital of the Pilasters, in which the Composition of the Foliage is something different from that already given.

This, as also the Head-piece, is drawn on the same Scale with the other parts of the Edifice. The Figures are designed to give an Idea of the Size, without recurring to the Measures.







